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For "Unidentified manuscript and notes on California Indians"

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"Fieldwork among the Washoe, 1898-1904"

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FIELDWORK AMONG THE WASHOO, 1898-1904

Ed [Several brief accounts of visits to Washoo and Piute groups around Reno and Lake Tahoe provide us with a picture of Indian life conditions at the time (Ed.).]

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We saw several groups of these Piutes and Washoos playing cards for money, sitting in a circle on the ground, men, women and young girls mixed. Apparently every person with any money is anxious to gamble it away. The Indians live in all sorts of wikiups. Some have respectable lodges covered with cloth and entered by a projecting doorway; others in semicircular brush shelters with gunny sacks thrown over the boughs; and others still in little shanties made of odds and ends of old boards and pieces of rusty tin roofing evidently taken from the rubbish piles about town.

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August 10, 1900. Antelope Valley is a typical stock ranch, owned by one of the 'big' cattle men of the west. Most of the men on the haying crews are Indians--mainly Washoes, but some Paiutes. Antelope Valley is Washoe territory, but now a few Paiutes live here also, and there are some intermarriages. Some of the families live at the several ranches; others in regular Indian camps. Now, during haying, there are several temporary camps. I visited two--one a mile and a quarter west of the ranchhouse, on the edge of the sagebrush mesa bordering the valley. It comprised a couple of green-willow wikiups (half-dome shelters) and a couple of conical brush huts enclosed in canvas and old clothes of various kinds--like the Desert Paiutes.

Here I found several squaws and a lot of new baskets of the modern deteriorated kind--poorly made bowls overloaded with design.

Also found half a dozen squaws gambling for money--playing cards for silver two and four bit pieces. Like the Paiutes, these Washoes are now drying quantities of the red buffalo berries (Elaeagnus argentea). They dry them in the coarsely made scoop trays which the Paiutes call yadda and the Washoes too-gab-bel.

At a camp near the ranch building is a small camp of one Washoe family. The old man is a fine looking, well proportioned, and well conditioned relic of the past. He is naked except for a short shirt, and sits cross-legged on a rabbit skin blanket. He is blind and had a cord leading out into the field from his wikiup, so he can go out to meet the calls of nature and find his way back alone when the others are gone. In this camp I found two interesting things: a typical 'Fresno basket', and a curious very deep stone mortar of small diameter. Bought and brought away both. The old man told me that the mortar was not made by an Indian but by the Devil; and that it was ploughed up in Antelope Valley several years ago. He said a bigger one was found in Mason Valley. This one, he said, killed the Devil and in this way: There was a big fire in the sage brush and it spread quickly over the hills and the country got too hot even for the devil. So he turned his big mortar upside down over his head and jumped into the lake. When he got in the mortar was so heavy it held him down and he drowned. My informant told me further that the Devil used these mortars to pound up Indians which he used to eat.

The Indian children chew Lygodesmia spinosa as a substitute for chewing gum. Nicotiana attenuata is common about Indian camps. The common willow about the streams and ditches (Salix hindsiana) the Washoo Indians call himmo and use for baskets. When split ready for use they call the split strands tah-buck.

Both men and women are inveterate gamblers, and those not working gathered in towns about noon and played cards for money, putting up mainly silver quarters and halves (two and four bit pieces). They sat on the ground, about ten women in one bunch and the same number of men in another. For a table they used a folded shawl or blanket laid on the ground. They used sticks for counters. They played until it was so dark they could no longer see the spots on the cards.

Both sexes are good looking and well-built--particularly the women, who are plump, carry themselves well, and are easy to look at. Like the Bridgeport Paiutes they wear silk handkerchiefs (red or gold) on their heads, and shawls (mainly red) on their shoulders.

At one camp I watched an old Washoo woman prepare her supper. She put a little more than a quart of wheat on a small closely woven winnowing basket, which they call moo-tal (same as the Paiute ta-ma), and on top of it a large handful of coals from the fire. Then, grasping the big end of the winnower with both hands (the small end pointing away from her), she easily and slowly tossed the wheat and coals for at least ten minutes, until the wheat was thoroughly toasted and the grains popped like pop-corn. The wheat was then put on an oval flat stone called a mat-tah (exactly the same as the Paiute mat-tah) and rolled with a hand rubbing stone. During the rubbing she sprinkled over the wheat a handful of exceedingly fine seeds of some fine crucifer (Lygodesmia?) which she took from a small bag. I ate some of the seeds, and some of the toasted wheat flavored with them,

and found them both delicious. The fine seeds have a remarkably agreeable aromatic flavor which they impart to the rolled wheat meal.

In crushing the wheat, pine nuts, and other seeds, the mat-tah is placed on the ground in front of the kneeling woman, the big end toward her--the small end pointing away in front (for one end of the mat-tah is a little narrower than the other). The rubbing stone is grasped in both hands as the woman leans forward, and is pressed and rolled forward and under, the wrists flexing to give it a half turn, after which it is brought back and the motion repeated--it is never rubbed or rolled to and fro. The material to be ground is placed at the near or big end of the mat-tah, and the front edge of it worked off at each half turn of the rubbing stone. Only a couple of handfuls of the grain are put on at one time, and as fast as ground the resulting meal or flour is put into a basket bowl (sing-am).

All of the women and a few of the men are tattooed--with the usual blue-black material. The tattooing is mainly in straight and zig-zag lines radiating from the mouth. Cheek lines and vertical nose lines are more common than among the Paiutes. The chin is always tattooed.

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August 15, 1900. A lot of Washoe Indians (from Carson Valley) are camped near Tallac [on the west side of Lake Tahoe] and are making beautiful baskets, for which they want fancy prices--spoiled by tourists.

I visited their camp and after much palavering got a few choice things. I bought two of the large openwork willow pack baskets which they carry on their backs and which they call ma-mick. I got also two flat oval snowshoe shaped winnowing baskets (called 't-sing). Flat shaking basket called 't-sing or mo-dal.

Four small baskets, one of which is beautifully woven and ornamented in black. The black is from the root of the bracken or brake fern, Pteris aqualina, said to grow on marshy soil. I got a sample of the plant. I got also a rough bowl basket eight inches in diameter by about five deep which they call 't-sing-am which they told me they make soup in by heating stones red hot and throwing in. It is roughly and rather heavily ornamented with a dull red which I take to be the bark of the judas bud or redbud (Cercus occidentalis), which does not grow here but in abundance on the western foothill slopes of the Sierra. The Indians told me it did not grow here but they got it by trade with the 'Diggers' of the west slope--which exactly tallies with the facts as I know them.

I got also a very small deep cup basket shaped something like a large coffee cup and slightly constricted at the top. They call it mago-te-hep and say it is a very ancient kind which they use as individual cups in drinking thick soup and other things.

Still another type of basket which I got is a rather coarse open weave of willow, fastened together at intervals and ornamented by two interrupted black chains of the marsh black root. I did not learn the name of this basket, but the weave they call dag-u-la-lit as nearly as I could make out. An old squaw gave the same name to the largest carrying or pack basket weave, which while differing is bound together on the same principle.

October 15, 1904. A long mile from Reno and nearly a quarter of a mile south of Truckee River is a Washoo camp. It is on the high open barren sagebrush mesa not far from an irrigating ditch, from which the Indians get their water. It consists of half a dozen wickiups, all of which appear to belong to two families. There are two ole women and seven or eight middle-aged and young women, and only two or three men--one of whom is a Nesenon from American River who has taken a Washoo wife. There are only two children--a little girl perhaps four years old and a little baby.

The number of wikiups just now is large for the number of families, for the reason that the old summer open circular shelters are still used, while the new domed winter huts (two of them) have just been made and are being moved into. Both kinds are similar to the ones used by the Paiutes in this region. The summer wikiups consist of a circular framework, fifteen to twenty feet in diameter, about four feet high in front (facing east) and six or seven feet high on the northwest, from which direction come the prevalent winds. The brush and willow frame is covered with gunny sacks and other kinds of cloth.

In front this cloth wall is vertical, but over the highest part behind it arches in forming a half-domed shelter against storms. A curtain and flap of cloth form the doorway at the lowest place in front.

The winter huts are much stronger and better made. They are smaller--ten to fifteen feet in diameter--and much higher--ten or twelve feet--and are made over a well-fastened domed framework of willow poles, with a circular opening at the top for the escape of smoke.

This smoke hole is about four feet in diameter--larger in the largest huts. The frame work, or at least the lower part of it, is then covered with tules (Typha latifolia), and the whole affair except the smoke hole is covered with gunny sacking and any old cloth the people may happen to have. A narrow doorway, closed by a flap of cloth, is left on the east side--away from the prevailing wind.

Among the sage brush a hundred yards west of the camp is a flat rock about four feet in diameter, nearly flush with the ground, in which are two mortar holes about two feet apart, where the acorns are pounded. It is covered by a small framework hut of willow, over which, when in use, is thrown a cloth cover--to keep off the sun in the hot weather and the wind at all times. When I visited it a cold wind was blowing and it was completely covered except at the top, where I could look over and down on the workers inside. There were two women at work. They sat or knelt facing one another and pounded the acorn meats with large sub-triangular pestles which they grasped with both hands at the top, striking the small rounded end into the shallow hole. The broken meats

and coarse meal formed a pile five inches high and a foot in diameter about each hole, and the margins of the two piles often met. The squaws had the usual soap-root fiber brush, with which they every few moments brushed in toward the meal pile, the meal scattered by the pounding.

It takes a long time to pound into fine meal a few quarts of acorn meats. When the meal is fine enough--or most of it is--they put it in a snow-shoe shaped winnowing basket which they call moo-tal and toss and shake to get the fine in one place and the coarse in another--the latter to put back and grind some more. They also sometimes rub the fine meal--as they do small seeds--on a flat stone.

When the meal was ready, they made a leach by putting coarse sawdust on a sandy spot (the soil itself not being sandy enough to answer), in which they made a depression three and a half feet in diameter, and covered it with a coarse cloth. Into this they put the meal and wetted and patted it with the fingers and hands. This they did in a sheltered spot near the willows along an irrigating ditch. At the same time they built a small fire, and when they had washed the bitter out of the meal, boiled it in the usual way with hot stones in a coiled basket. They had only one large basket fit for this purpose. It was a three coil deep bowl called (ga-oo-lal).

When the mush was cooked long enough and was thick enough it was dipped out in a small shallow three-coil basket bowl, called sing-am-ming, and put into baskets and tin pails of cold water and allowed

to stand several hours to get thoroughly cold and hardened. This they call mah-lung meg-a-te-dit.

Some of the women were washing clothes in the edge of the irrigating ditch and had lots of clothes hanging up on the willows to dry. One, whose husband had died within the year, had her hair cut off in the usual way.

All of the Washoo women wear colored head handkerchiefs (red and blue) same as the Paiute squaws here. Saw them eating meat and potatoes and small muskmelons. They have plenty of dogs and cats. The dogs make a great ado when camp is approached, but soon calm down. Several of them tried to get into my lap, and failing in this, lay down against me as I sat on the ground. The cats also were very sociable. Some of the men and women do work in town. The women are large and corpulent--which I have found the rule among Washoo women at all their camps. Some are good looking and some really fine looking. The men are rarely corpulent and usually slender.

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At a camp near the ranch building is a small camp of one Washoe family. The old man is a fine looking, well proportioned, and well conditioned relic of the past. He is naked except for a short shirt, and sits cross-legged on a rabbit skin blanket. He is blind and had a cord leading out into the field from his wikiup, so he can go out to meet the calls of nature and find his way back alone when the others are gone. In this camp I found two interesting things: a typical 'Fresno basket', and a curious very deep stone mortar of small diameter. Bought and brought away both. The old man told me that the mortar was not made by an Indian but by the Devil; and that it was ploughed up in Antelope Valley several years ago. He said a bigger one was found in Mason Valley. This one, he said, killed the Devil and in this way: There was a big fire in the sage brush and it spread quickly over the hills and the country got too hot even for the devil. So he turned his

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Washoo

The Indian children chew Lygodesmia spinosa as a substitute for chewing gum. Nicotiana attenuata is common about Indian camps. The common willow about the streams and ditches (Salix hindsiana) the Washoo Indians call himmo and use for baskets. When split ready for use they call the split strands tah-buck.

Both men and women are inveterate gamblers, and those not working, gathered in towns about noon and played cards for money, putting up mainly silver quarters and halves (two and four bit pieces). They sat on the ground, about ten women in one bunch and the same number of men in another. For a table they used a folded shawl or blanket laid on the ground. They used sticks for counters. They played until it was so dark they could no longer see the spots on the cards.

Both sexes are good looking and well-built --particularly the women, who are plump, carry themselves well, and are easy to look at. Like the Bridgeport Paiutes they wear silk handkerchiefs (red or gold) on their heads, and shawls (mainly red) on their shoulders.

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the wheat and coals for at least ten minutes, until the wheat was thoroughly toasted and the grains popped like pop-corn. The wheat was then put on an oval flat stone called a mat-tah (exactly the same as the Paiute mat-tah) and rolled with a hand rubbing stone. During the rubbing she sprinkled over the wheat a handful of exceedingly fine seeds of some fine crucifer (Lygodesmia?) which she took from a small bag. I ate some of the seeds, and some of the toasted wheat flavored with them, and found them both delicious. The fine seeds have a remarkably agreeable aromatic flavor which they impart to the rolled wheat meal.

In crushing the wheat, pine nuts, and other seeds, the mat-tah is placed on the ground in front of the kneeling woman, the big end toward her --the small end pointing away in front (for one end of the mat-tah is a little narrower than the other). The rubbing stone is grasped in both hands as the woman leans forward, and is pressed and rolled forward and under, the wrists flexing to give it a half turn, after which it is brought back and the motion repeated --it is never rubbed or rolled to and fro. The material to be ground is placed at the near or big end of the mat-tah, and the front edge of it worked off at each half turn of the rubbing stone. Only a couple of handfuls of the grain are put on at one time , and as fast as ground the resulting meal or flour is put into a basket bowl (sing-am).

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inside; you all bleached out " etc. etc.

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Still another type of basket which I got is a rather coarse open weave of willow fastened together at intervals and ornamented by two interrupted black chains of the marsh black root. I did not learn the name of this basket, but

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The number of wikiups just now is large for the number of families, for the reason that the old summer open circular shelters are still used, while the new domed winter huts (two of them) have just been made and are being moved into. Both kinds are similar to the ones used by the Paiutes in this region. The summer wikiups consist of a circular framework, fifteen to twenty feet in diameter, about four feet high in front (facing east) and six or seven feet high on the northwest, from which direction come the prevalent winds. The brush and willow frame is covered with gunny sacks and other kinds of cloth. In front this cloth wall is vertical, but over the highest part behind it arches in forming a half-domed shelter against storms. A curtain and flap of cloth forms the doorway at the lowest place in front.

The winter huts huts are much stronger and better made. They are smaller --ten to fifteen feet in diameter-- and much higher --ten or twelve feet-- and are made over a well-fastened domed framework of willow poles, with a

circular opening at the top for the escape of smoke.

This smoke hole is about four feet in diameter --larger in the largest huts. The frame work, or at least the lower part of it, is then covered with tules (Typha latifolia), and the whole affai except the smoke hole is covered with gunny sacking and any old cloth the people may happen to have. A narrow doorway, close by a flap of cloth, is left on the east side --away from the prevailing wind.

Among the sage brush hundred yards west of the camp is a flat rock about four feet in diameter, nearly flush with the ground, in which are two mortar holes about two feet apart, where the acorns are pounded. It is covered by a small framework hut of willows, over which, when in use, is thrown a cloth cover --to keep off the sun in the hot weather and the wind at all times. When I visited it a cold wind was blowing and it was completely covered except at the top, where I could look over and down on the workers inside. There were two women at work. They sat or knelt facing one another and pounded the acorn meats with large sub-triangular pestles which they grasped with both hands at the top, striking the small rounded end into the shallow hole. The broken meats and coarse meal formed a pile five inches high and a foot indiameter about each hole, and the margins of the two piles often met. The squaws had the usual soap-root fiber brush, with which they every few moments brushed in toward the meal pile the meal scattered by the pounding.

It takes a long time to pound into fine meal a few quarts of acorn meats. When the meal is fine enough --or most of it is -- they put it in a snow-shoe shaped winnowing basket which they call moo-tal' and toss and shake to get the fine in one place and the coarse in another-- the latter to put back and grind some more. They also sometimes rub the fine meal --as they do small seeds-- on a flat stone.

When the meal was ready, they made a leach by putting coarse saw-dust on a sandy spot (the soil itself not being sandy enough to answer), in which they made a depression three and a half feet in diameter, and covered it with a coarse cloth. Into this they put the meal and wetted and patted it with the fingers and hands. This they did in a sheltered spot near the willows along an irrigating ditch. At the same time they built a small fire, and when they had washed the bitter out of the meal, boiled it in the usual way with hot stones in a coiled basket. They had only one large basket fit for this purpose. It was a three coil deep bowl called (gā-oo-lal).

When the mush was cooked long enough and thick enough it was dipped out in a small shallow three-coil basket bowl, called sing-am-ming, and put into baskets and tin pails of cold water and allowed to stand several hours to get thoroughly cold and hardened. This they call Mah-lung meǵ-ă-te-dit.

Some of the women were washing clothes in the edge of the irrigating ditch and had lots of clothes hanging up on the willows to dry. One, whose husband had died within the year, had her hair cut off in the usual way.

All of the Washoo women wear colored head handkerchief (red and blue) same as the Paiute squaws here. Saw them eating meat and potatoes and small mush-melons. They have plenty of dogs and cats. The dogs make a great ado when camp is approached, but soon calm down. Several of them tried to get into my lap, and failing in this, lay down against me as I sat onthe ground. The cats also were very sociable. Some of the men and women do work in town. The women are large and corpulent --which I have found the rule among Washoo women at all their camps. Some are good looking and some really fine looking. The men are rarely corpulent and usually slender.

Washoo

Distribution. The Washoo are a little-known tribe inhabiting the east base of the Sierra along the California-Nevada boundary from Long Valley on the south side of Honey Lake in Lassen County , California, southward to Antelope Valley in Alpine County --a distance of about one hundred miles. The greatest breadth of their territory so far as the country actually occupied the year round is concerned, is probably nowhere more than twenty miles, though the summer hunting ground in the Sierra extends westerly far enough to double this distance.

South of Long Valley they hold the eastern part of Sierra Valley (the western part belongs to the Midoo); Truckee Valley from Reno to its head near the present town of Truckee; Lake Tahoe, the valley of the Upper Truckee, Steamboat, Washoo, and Carson Valleys, the upper reaches of Carson River about Markleeville and the country thence southeasterly to and including Antelope Valley. West of this area, from Truckee southward, they claim as summer hunting ground a broad belt covering the higher parts of the Sierra and descending for some distance on the west slope --and the claim is acknowledged by the tribes living lower down on the west slope (the Nissenan and Mewuk).

Fieldwork Among the Washoo, 1898-1904

Three brief accounts of visits to Washo and Piute groups ~~in~~ around Reno and Lake Tahoe provide us with a picture of Indian life conditions at the time (Ed.)

Piute & Washoe
Reno, Nev.

(2)

~~Excerpt from Journal of C. Hart Merriam~~

~~Vol. 3, 1898~~

Oct. 7, 1898 .At Reno Nevada we visited a Piute camp in the sagebrush. ~~and~~ I purchased two small round-ish old baskets. Many of these Indians have lines tattooed on their chins and cheeks. All of the women (some very youhg) carry their babies in papoose baskets with buckskin side pieces lashed together in front. Nearly every woman over 14 or 15 walks around with one of these animated packs on her back.

We saw several groups of these Piutes and Washoes playing cards for money, sitting in a circle on the ground, men, women, and young girls mixed. Apparently every person with any money is anxious to gamble it away. The Indians live in all sorts of wikiups. Some have respectable lodges covered with cloth and ~~having~~ entered by a projecting doorway; others in semicircular brush shelters with gunny sacks thrown over the boughs; and others still in little shanties made of odds and ends of old boards and pieces of ~~old~~ rusty tin roofing ~~which they have~~ evidently taken from the rubbish piles about town.

In one wikiup we found an old rabbit skin blanket made of strips of rolled skin. These when reasonably new are the warmest and best blankets they have, and one is often ~~made~~ large enough to cover several persons.

Washoe basket
Carson, Nevada
(7)

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Here I found several squaws and a lot of new baskets of the modern deterioated kind--poorly made bowls overloaded with design.

Also found half a dozen squaws gambling for money--playing cards for silver 2 and 4 bit pieces. Like the Paiutes, these Washoes are now drying quantities of the red Buffalo berries(~~Shepherdia~~ Elaeagnus argentea). They dry them in the coarsely made scoop trays which the Paiutes call Yadda, and the Washoes too-gab-bel.

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Cannibal

Washoo

The Indian children chew Lygodesmia spinosa as a substitute for chewing gum. ~~gummy substance.~~

Nicotiana attenuata is common about ~~the Indian~~ Camps.

Indian camps. The common willow about the streams and ditches (Salix hindsiana) the Washoo Indians use for baskets. ~~and which they~~ call him-mo. When split ready for use they call the split strands tah'-buck.

~~Most of the haying about Gardnerville and throughout Carson Valley is done by Washoo Indians.~~

Both men and women are inveterate gamblers, and those not working, gathered in towns about noon and played cards for money, putting up mainly silver quarters and halves(2 and 4 bit pieces). They sat on the ground, about 10 women in one bunch and the same number of men in another. For a table they used a folded shawl or blanket laid on the ground. They used sticks for counters. They played until it was so dark they could no longer see the spots on the cards.

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~~TALLAC. AUGUST 15,1900. WASHOE INDIANS. VOL.I.~~

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~~The tatooing on the chins of the Washoe Indian squaws is far less offensive~~ Diatribe on 'DRESS' of Society. ?

~~RENO, NEVADA October 15, 1904~~.

~~WASHOO INDIANS~~

October 15, 1904.--A long mile from Reno and nearly a quarter of a mile south of Truckee River is a Washoo camp. It consists of half a dozen wickiups, all of which appear to belong to two families. There are 2 old women and 7 or 8 middle-aged and young women, and only 2 or 3 men--one of whom is a Nesenon from American River who has taken a Washoo wife. There are only 2 children--~~a~~ a little girl perhaps 4 years old and a little baby.

~~The camp~~ It is on the high open barren sagebrush mesa not far from an irrigating ditch, from which the Indians get ~~they got~~ their water.

The number of wikiups just now is large for the number of families, for the reason that the old summer open circular shelters are still used, while the new domed winter huts(2 of them) have just been made and are being moved into. Both kinds are ~~like~~ similar to ones used by the Paiutes in this region. The summer wikiups consist of a circular framework, ~~say~~ 15-20 feet in diameter, about 4 feet high in front(facing east) and 6 or 7 feet high on the northwest, from which direction come the prevalent winds. The brush and

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This smoke hole is about 4 feet in diameter--larger in the largest huts. The frame work, or at least the lower part of it, is then covered with ~~flat~~ tules (~~Cattail~~ (Typha latifolia), and the whole affair except the smoke hole is covered with gunny sacking and any old cloth the people may happen to have. A narrow doorway, close by a flap of cloth, is left on the east side--away from the prevailing wind.

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RENO NEVADA OCTOBER 15,1904.

WASHOO INDIANS.

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~~WASHOO INDIANS.~~

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~~Both sexes tatoo their faces, but the women more than the men. The men usually have 3 vertical marks on the chin.~~

~~The women tatoo the chin, cheeks ,and nose. There are 3 verti-~~

RENO, NEVADA October 15,1905.

WASHOO INDIANS

cal straight lines on the chin, 3 lengthwise on the nose(a serious disfigurement), and a Y or T-shape mark on the middle of each cheek. Some happily omit the nose lines which are particularly horrid, being 2 or 2 1/2 inches long. The language of the Washoo is easily written and pronounced(with very few exceptions), and many expressions are numerical or rythmical--Ti- ū-koo'-e-koo-ah'-te.

WASHOO

DISTRIBUTION ~~AND VOCABULARY OF THE WASHOO~~

The Washoo are a little-known tribe inhabiting the east base of the Sierra along the California-Nevada boundary from Long Valley on the south side of Honey Lake in Lassen County, California, southward to Antelope Valley in Alpine County--a distance of about 100 miles. The greatest breadth of their territory so far as the country actually occupied the year round is concerned, is probably nowhere more than 20 miles, though the summer hunting ground in the Sierra extends westerly far enough to double this distance.

South of Long Valley they hold the eastern part of Sierra Valley (the western part belongs to the Midoo); Truckee Valley from Reno to its ~~present~~ head near the present town of Truckee; Lake Tahoe, the valley of the Upper Truckee, Steamboat, Washoo, and Carson Valleys, the upper reaches of Carson River about Markleeville, and the country thence southeasterly to and including Antelope Valley. West of this area, from Truckee southward, they claim as summer hunting ground a broad belt covering the higher parts of the Sierra and descending for some distance on the west slope--and the claim is acknowledged by the tribes living lower down on the west slope(the Nissenan and Mewuk).

Garcés Journey

C. Hart Merriam
Papers
BANC
MSS

SEVASTIAN TARAVEL[1]

We first hear of Sevastian on January 8, 1774, when it is stated that Anza, Garces, Diaz, and an Indian guide named Sebastian set out from the Presidio de Tubac in Mexico bound for the Colorado River(p.39).

Coues quotes Font's diary for December 1,1775 to show that the celebrated Yuma Chief whom the Spanish Padres called Captain Salvador Palma "is called Salvador because he was given this name by the Indian Sebastian Tarabel when the latter came from California to Sonora, and was detained for some days in the house of the said Captain"(footnote p.155). At the time Font was writing(Dec.1,1775) Sebastian was one of the muleteers of the expedition(p.159 footnote). On December 5, Garces set out to follow the Colorado River down to its mouth, taking in his company "the Indian Sevastian Taraval and the other two interpreters"(p.163) On December 18 Garces, then on the east side of

Fant p.80

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1 Notes from Garces Diary(1774-1776),Coues ed.1900. The name was spelled Sevastian Taravel and Sebastian Tarabel. Garces usually spelled it Sevastian.

the lower Colorado River; enters in his Diary ~~from~~ for that day, after stating that he had stopped at a rancheria of Cucupas(Cocopas): "Already had I halted when the Indian Sevastian, who was the only one that accompanied me, since the other two had stayed with the Cajuenches, possessed by fear, urged me not to remain here, as there was little grass and the water was in wells where the animals could not drink". (p.185)

The next day he writes"At the last rancheria they insisted strongly upon my staying; but I did not do so because the Indian Sevastian did not wish it, for the reason that here there were no tulares and the water was in wells"(p.187).

Later in the day, when traveling southward, Sevastian told him "that the animals had not drunk during the whole day"; for which reason he determined to return to the nearest rancheria.

On December 22(1775), when he had reached tide water, Sevastian told him that the Indians saluted the mules as if they were people. For two or three nights the Indians removed the hobbles and led the mules away to eat calabashes. "One day the jack mule mired down;

and the Indians, seeing that he could not get out, all came to his assistance, took him in their arms, carried him to the fire, and warmed and consoled him".(198).

On March 1,1776, Garces set out from the Mohave Villages on the Colorado River bound for San Gabriel Mission and the region to the north, accompanied by Sevastian and three Jamajabs or Mohaves (pp.233, 235).

March 17, he sent Sevastian and one of the Jamajabs in search of Indians. Next day "Sevastian returned without mishap, praising the kind reception that had been given them "(243)

About the middle of April, when in Santa Clara(Saticoy) valley, Garces baptized an old Indian "having instructed him by means of Sevastian, though with difficulty"(268). On April 26, Garces reached the Tejon and named the rancheria at the mouth of Tejon Canyon San Pasqual. In the evening he and Sevastian sat by the Chief and talked and sang hymns to him (275).

On April 30, Garces set out for the north accompanied only by

an old Indian of the Noches tribe, for Sevastian and the Jamajabs were afraid to go with him to the 'Tulares' and remained at a rancheria about 3 miles lower down on Tejon Creek(p.279) now known to the Spaniards as 'El Monte'.

Garces was gone longer than expected and Sevastian set out to search for tidings of him; he went as far as Kern River(which Garces named Rio San Felipe), and took soundings to ascertain the depth of the river at the crossing, logs, and found it ~~which was~~ 7 varas((p.300) Sevastian overtook Garces at a rancheria on May 9, (302). On the 14th, when apparently, in Tehachapi basin, Sevastian was sent out to seek the road. The last day of May when Garces was ~~again~~ setting out to leave the Mohaves(Jamajabs) in order to protect to their homes some Jagualla-pais, Sevastian was unwilling to follow him(p.312).

Garces Beñemé

See p. 238 Garces (Coues transl.)
Mud Springs about 35 m. from Soda
of Mohave — Coues, Garces, ftnote 10 p 258
Reports of "Beñemé nation" — identified
by Hodge as Serranos.
Garces says of the Beñemé: this nation
is the same as that of San Gabriel,
Santa Clara, and San Joseph". p 240

Again in Mohave River (243).
In west front Mohave Desert (269)

Hodge identifies Garces Beñemé as Serranos.
~~but~~ In this I believe he is in error. Obviously
They were the Indians of

The Beneme of Garces

'Beneme'--who spoke an altogether different language which he recognized as similar in general to that of San Gabriel and other San Bernardino Valley languages for he naturally had in mind gross resemblances) it is not surprising that he regarded them as the same as those at that Mission.

Garces ~~mentions~~ found the Beneme again on Mohave River[1] and in the western part of Mohave Desert.[2]

Hodges misidentifies Garces ~~the~~ Beneme as Panamint, but it should be chemeweve, for

~~But~~ we now know that the Panamint territory comprises Death Valley and adjacent torrid valleys ~~with intervening~~ and ranges from Owens Lake on the west to the Amargosa Desert on the east--an area wholly north of the Chemeweve, whose territory consists of the Mohave Desert from the Colorado River westerly to Mohave River--perhaps even farther.

1935

See also: Benyeme on Font's map, 1777.
The second E of the name looks much like B.
See frontispiece in Coues, 'On the Trail of a Spanish Pioneer' Garces 1900

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[1] Ibid p.243

[2] Ibid p.269

THE BEÑEMÉ OF GARCES

Garces, having set out on March 4, 1776 from the Mohave villages on Colorado River, bound for the Mission San Gabriel, journeyed southwesterly over the Mohave Desert and four days later came to some "very abundant wells" of which he says "Here begins the Beñemé nation." The following day he found "an arroyo of saltish water" which he named (Arroyo) de los Martires--identified by Coues as the Mohave River.[1] The locality would seem to be a little south or southwest of the Sink of the Mohave--now usually known as Soda Lake.

For the next 10 days he followed the course of the arroyo in a general southwesterly direction to a point about 10 miles north of present Oro Grande.

On March 18, he came to another rancheria "of the same Beñemé nation". His guides were still leading him to the south. Objecting to this direction he says, "I entreated the Indians that they should take me toward the west; but with all the insistency that I urged I could not succeed, and they simply responded that they knew no other road". (Ibid 243-244).

So next day they pushed on another league to the southsoutheast and came to "the house of the captain of these rancherias".

On March 20 he wrote: "I went two leagues and a half

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[1] On the trail of a Spanish Pioneer--Garces Diary. Edited by Elliott Coues. Vol.1, p.238. 1775-1776.

east and southsoutheast, following up the river. I took an observation near the gap between two small cerros through which the river passes, and found it in 34° 18'."

The mention of this "gap between two small cerros" is by far the most important statement in the record of his entire route from the Colorado River to the San Bernardino Mts., for it fixes the place absolutely at what is now Victorville on Mohave River--there being no other place on the entire course of the river resembling in any way the Victorville rock gateway. [The latitude he gives, 34° 18', is substantially correct, for modern maps show Victorville in about latitude 34° 30'].

In addition to the several Beñemé rancherias mentioned as on or close to Mohave River, from near the Sink of the Mohave to the northern foothills of the San Bernardino Mts., he later found them on the southern edge (or southern foothills) of Antelope Valley, apparently a few miles west of Elizabeth Lake. This is important as implying that the tribe called Beñemé by his Mohave guides is the Kitanemuk (Ketanamukum or Ketahnamwits) which many years ago I mapped as inhabiting the western half of Mohave Desert (including Antelope Valley) and pushing thence over Tehachapi Pass to the Tehon region in the mountains immediately south of the great interior valley of California.

Payuchas,--Mentioned by Garces as named to him by the Yabipais but not located (Garces Diary, July 5, 1776, p. 405). In a footnote (p. 406) Hodge gives Pa-uches, Paiuches, Paiyuches and Pi-u-chas as other spellings. Payoche, Payucha,

Fonts Map of 1777 shows the name Pāyucha on the west side of Colorado River about opposite the mouth of San Juan River.

~~places the moose could not see me.~~ Having approached so near ~~enough when~~ that the noise of the snowshoes might be heard, ~~then~~ began the stalk was made with increased ~~of the greatest~~ caution, step by step, always slowly letting the pressure of my weight bear on the snowshoe to ~~and thus~~ avoid making it ~~ing the~~ creak~~ing~~. Often in plain sight it was necessary ~~I had to~~ for me to stoop and watch for the best opportunities to advance ~~chances of advancing~~ unseen by the game, ~~them, yet by degrees I was getting nearer while~~ The animals were still unsuspicious, but ~~and finally~~ I had to gain the last hundred yards to a point where I would ~~should~~ be within good shot and here the greatest patience was needed to maintain the care and caution that was necessary to avoid any noise or movement when they might be facing in my direction. At first I tried to advance without the snowshoes, but ~~finding~~ it was impossible without them to pass through the hollows and they were put ~~I had to tie them~~ on again and advance made a ~~work along a~~ step at a time. ~~Now I was facing Denalee apparently towering over me and the splendor of the clouds and skies about it, reds, crimsons, and light purples prevailed, reflecting a rose color on the snow-fields ahead of me. The breeze had ceased, no sounds were audible~~

Very truly yours,

I have written vocabularies averaging probably more than a thousand words each, of upwards of 160 tribes or bands of Indians in Northern California and in only a single instance have I found one absolutely insufficient — and that I attribute largely to the inability of the victim to speak clearly.

RANCHERIAS OF 'BENEME' NATION MENTIONED BY GARCES

On the Trail of a Spanish Pioneer--Garces Diary, Vol.I, 1775-76.

Edited by Elliott Coues, 1900

Locations approximate.

Eastern limit of Beneme nation:--March 8, 1776. "Arrived at some very abundant wells." [Possibly] Mesquite Spring, ~~or thereabouts~~, about 5 miles southwest of ~~south~~ the Sink of Mohave ~~end of~~ now called Soda Lake. "Here begins the Beñemé nation." P. 238.

March 9. "Went 5 leagues [west] 1/4 westsouthwest, and arrived at a gap in the sierra." Here "encountered an arroyo of saltish water." P. 238.

March 10. "Went 6 leagues up the arroyo on a course westsouthwest, and with various windings - - - halted in the same arroyo." P. 239.

Rancheria:--March 11. "Having gone one league eastsoutheast - - - arrived at some rancherias - - - of the Beneme nation and there were about 25 souls. - - This nation is the same [contrasted with the Yuman Mohave where he started] as that of San

RANCHERIAS OF 'BENEME' NATION MENTIONED BY GARCES

Gabriel, Santa Clara, and San Joseph." Pp.239-240. Approximate location about 10 miles west of Dagget and one or two miles south of Mohave River.

March 12. "Traveled two leagues westsouthwest, and halted in the same arroyo." Remained until March 15. P. 241.

March 15. "Went two leagues westnorthwest and a league and a half northwest. - - - Halted in the same arroyo." P. 241.

March 16. "Traveled two leagues westnorthwest then quitting the arroyo, - - - traveled southwest until - - - fell into it again - - -. Having gone four leagues." P. 242.

Rancheria:--March 18. "Went 5 leagues southwest up river, and arrived at a rancheria of some 40 souls of the same Beñemé nation." ~~West of~~ [On Mohave River adjacent a little northwest of Oro Grande.] P. 243.

March 19. "Went one league southsoutheast and arrived at the house of the captain of these rancherias." P. 244.

RANCHERIAS OF 'BENEME' NATION MENTIONED BY GARCES

March 20. "Went two leagues and a half east and southsoutheast following up the river. - - - I took an observation near the gap between two small cerros through which the river passes, and found it in 34° 18'."[x] p. 244.

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[x] The specific mention of this gap "between two small cerros" fixes the exact spot with absolute certainty at Victorville on Mohave River, for in the entire course of the river there is no other place like the Victorville rock gateway.

PROVISIONAL IDENTIFICATION OF RANCHERIAS MENTIONED BY GARCES

On the Trail of a Spanish Pioneer--Garces Diary, Vol.I, 1775-76.

Edited by Elliott Coues, 1900

This fixes the spot absolutely, as the rock gap at

March 20, 1776. "Took an observation near the gap between two small cerros through which the river passes." Victorville, on ~~the~~ Mohave River (lat. 34°32') P.244.

Rancheria:--March 20. "In the afternoon went 5 leagues south and southeast and arrived at a rancheria of about 70 souls." [Near junction of Deep Creek with W Fork Mohave River.] P. 244

Rancheria:--March 21. "Leaving the river, set forth southwestward, and having gone two leagues through a canada and some hills, arrived at a rancheria of five huts on the bank of the river." [About junction of ~~where~~ Horsethief Canyon ~~meets~~ with W Fork Mohave River.] P.245.

Rancheria:--March 21. "Continued on a course to the south and entered into a canada of much wood, grass, and water; saw many cottonwoods, alders, oaks, very tall firs, and beautiful junipers; and having gone one league arrived at a rancheria of about 80 souls." [Near junction of West Fork Mohave River with East Fork of West Fork.] P.246.

Nov. 27 -22

~~In the~~ This morning four red-backed mice, two shrews and a lemming ~~mouse~~ were in the traps. There must have been millions of mouse holes in the snow in the areas I travelled in this region. ~~but while~~ About many of the holes there was dung. But ~~yet there was~~ no evidence that mice traveled much over the surface of the snow between them. ~~Often I saw~~ The heads of the mice were often seen just pushed out of the holes, but they were quickly withdrawn when they ~~I was~~ saw me. ~~observed.~~ The morning was so misty that ~~I did not~~ they start ~~out~~ was delayed until it cleared about eleven when I went east on the ridges to look for caribou in that direction. ~~A caribou has~~ One had crossed this ridge early that morning, but ~~I saw~~ no other signs of them were seen on these upper hills and ~~rolling~~ ridges, but through my glasses ~~I could see~~ several bands were noted far down on the flats. Then ~~Turned and went~~ Turning to the foot of the mountain slopes, ~~but~~ the light waves were found to be so active that all objects observed through my glasses were so blurred that ~~I~~ could not have detected sheep if any had been ~~visible~~ on the mountain. That day the mirage was ~~present~~ of varying strength, some objects merely appearing enlarged, at other times low

PROVISIONAL IDENTIFICATION OF RANCHERIAS MENTIONED BY GARCES

Rancheria:--March 22. "Went three leagues and passed over the sierra by the southsouthwest. The woods that I said yesterday reach to the summit of this sierra, whence I saw clearly the sea, the Rio de Santa Anna, and the Valle de San Joseph. Its descent is little wooded. At a little distance from its foot I found another rancheria." [A little distance from foot of sierra at Devil Canyon. P. 247.

March 22. "Continued westsouthwest, and having traveled three leagues along the skirt of the sierra, halted in the Arroyo de los Alisos." P. 247.

[Thence crossing over to Millbourn route to Mission San Gabriel]

Inhabitants Indians received me very joyfully.

[232-237 copied]

~~lead.~~

~~The whole of~~ The next day was so foggy that nothing could be observed at any distance and during the morning ~~I set~~ traps were set ~~both~~ for mice and weasels, and one or two for foxes and ~~I shot~~ an Alaskan Downy Woodpecker was shot in the woods. These birds were common in the timber, particularly in the lower country, all through winter. The afternoon was spent ~~tramping below in the woods and~~ below studying the caribou tracks in the timber to find out what they had been doing. I saw where they had browsed in willows, but noticed that in this upper area the crust was so hard that the bands had only passed through to find places where it was easier to dig down to the moss. It is possible that had the snow been soft they might not have browsed on the willows ~~but I do not think so, for~~ but I observed their willow browsing in many places below where there was no crust.. A few rabbit tracks were about, ~~also~~ and for a short distance a wolverine had followed ~~for a short distance~~ my trail of three days before. Visiting a few traps on my return ~~I found~~ three red-backed mice and one shrew were found in them.

Serrano

This map is not finished.
More later on the distribution of the tribes may be dug out of Serrano diary. & I'll try to do it next winter

June 1906.

Kroeber states that the Mohave name for the San Bernardino or Serrano is Hanyuveche which is the 'Jeniguecha' of Serrano.
Also, that the Mohave name Vanyume for the Mohave River Serrano is Serrano Beneme.
Shoshonean Dialects of Calif. 135, 1907.
Kroeber states further that Serrano Cuabajai are the same as the Mohave Kuvahairima, or the Tejon Ketanemukum (Ibid 135); but the Serrano word Cuabajai seems to agree better with the Mohave Kawakhye, which Kroeber identifies with the Tehachapi-Caliente "Kawaiisu", by which he means the Newooah.

Distribution of Indian Tribes in 1776
according to Garces Diary (Coues Ed. 1900)
Owing to the indefiniteness of most of
Garces locations the tribal boundaries
are in most cases only approximate.
Jecuiches
(Danzarines)
Jeniqueches
Cajuenche.
Garces is vague here. His Quemaya
(Comeya) appears to fit the southern
part of what he later calls Cajuenche
Cunie or Cunyee (= Cocopa)
Northern boundary runs
from San Diego to Ogdens Landing
Cajuenches
Yumas
Ogdens Landing
Chemeguabas
(Chemehuevis)
Benemé
TULARE LAKE
SANTA BARBARA CHANNEL
RALSTON DESERT
MOJAVE DESERT
COLORADO DESERT
Santa Cruz
Monterey
Hollister
Fresno
Bakersfield
Los Angeles
Santa Barbara
Santa Catalina
San Clemente
San Diego
Yuma
Mojave
Lancaster
Indian Wells
Holcomb's
Sink of Mohave
Bitter Spring
Granite Well
Dry Lake
Mesquite
Indian Village
Tia Juana
Los Coronados
Bay of S. Diego
Pt. Lomas
Pt. Fermin
Pt. Vincent
Pt. Dume
Pt. Capistrano
Pt. Sur
Pt. Pinos
Pt. Cypress
Pt. Buchon
Pt. San Luis
Pt. Sal
Pt. Purisima
Pt. Arguello
Pt. Conception
C. San Martin
Piedras Blancas
San Simeon
Morro Bay
Rincon
Buenaventura
San Miguel
Santa Rosa
Santa Cruz
Santa Catalina
San Nicolas
Begg's Rock
Cortes Bank
(Comeya)
Soledad
False Point
False Bay
Los Flores
Santa Monica
Compton
Domingez
Sta. Monica
Sta. Barbara
Sta. Catalina Isl.
Sta. Cruz Isl.
Sta. Rosa Isl.
Sta. Barbara Isl.
Sta. Monica Isl.
Sta. Catalina Isl.
Sta. Clemente Isl.
Sta. Barbara Isl.
Sta. Cruz Isl.
Sta. Rosa Isl.
Sta. Barbara

Distribution of Indian Tribes in 1776
according to Garces Diary (Coues Ed. 1900)
Owing to the indefiniteness of most of
Garces locations the tribal boundaries
are in most cases only approximate.
Jecuiches
(Danzarines)
Jeniqueches
Cajuenche.
Garces is vague here. His Quemaya
(Comeya) appears to form the southern
part of what he later calls Cajuenche
Cuniel or Cunyeel (= Cocopa)
Northern boundary runs
from San Diego to Ogdens Landing
Cajuenches
Yumas
Ogdens Landing
1 inch = 24 miles
TULARE LAKE
RALSTON DESERT
MOHAVE DESERT
COLORADO DESERT
SANTA BARBARA CHANNEL
Chemeguabe
Beneme
36°
35°
34°
33°
32°
122°
121°
120°
119°
118°
117°
116°
115°
114°

67

Distribution of Indian Tribes in 1776
according to Garces Diary (Cones Ed. 1900)
Owing to the indefiniteness of most of
Garces locations the tribal boundaries
are in most cases only approximate.
Jecuiches
(Danzarines)
Jeniqueches
Cajuenche.
Garces is vague here. His Quemaya
(Comeya) appears to form the southern
part of what he later calls Cajuenche
Cuniel or Cunyeel (= Cocopa)
Northern boundary runs
from San Diego to Ogdens Landing
Cajuenches
Chemeguada
(Chemehuevi)
Yumas
Ogdens Landing
TULARE
LAKE
MOJAVE DESERT
DESERT
RALSTON
SANTA BARBARA CHANNEL
COLORADO RIVER
1 inch = 24 miles
122°
121°
120°
119°
118°
117°
116°
115°
114°
36°
35°
34°
33°
32°

67

Distribution of Indian Tribes in 1776
according to Garces Diary (Coues Ed. 1900)
Noches
Jecuiches
(Danzarines)
Jeniqueches
Cajuenches
Chemeguaba
(Chemehuevi)
Benemes
Jamajabs
(Mohaves)
Yumas
Cajuenche.
Cunie, Cunuer (= Cocopa)
TULARE LAKE
SOUTHERN PACIFIC
SANTA BARBARA CHANNEL
RALSTON DESERT
MOJAVE DESERT
COLORADO RIVER
COLORADO IND. RES.
1 inch = 24 miles
36°
35°
34°
33°
32°
122°
121°
120°
119°
118°
117°
116°
115°
114°
6 7

RALSTON DESERT
TULARE LAKE
MOJAVE DESERT
COLORADO DESERT
Bakersfield
Fresno
Beneme
Chemegue
Jecuiches (Danzarines)
Jeniqueches
Cajuenches
Santa Catalina
San Nicolas
San Clemente
Santa Barbara
Ventura
Santa Cruz
Phoenix
Yumas
Ogdens Landing
Cajuenche.
Garces is vague here. His Quemaya (Comeya) appears to fall in southern part of what he later calls Cajuenche
Cunie or Cunyeel (= Cocopa)
Northern boundary runs from San Diego to Ogdens Landing
= 24 miles
119°
118°
117°
116°
115°
114°
113°
112°
37°
36°
35°
34°
33°

RALSTON
DESERT
TULARE
LAKE
Noches
Bakersfield
MOJAVE DESERT
Berenme
COLORADO DESERT
Chemegua
Cajuenches
Jecuiches
(Danzarines)
Jeniqueches
Santa Barbara
Santa Catalina
San Clemente
Buenaventura
Santa Cruz
Santa Rosa
Santa Monica
Pt. Dume
Pt. Vincent
Pt. Fermin
Pt. Capistrano
Begg's Rock
San Nicolas
Pt. Loma
Bay of S. Diego
Cortez Bank
Cajuenche.
Yuma
Ogdens Landing
Phoenix
Tucson
Casa Grande
Maricopa Wells
Indian Village
Indian Wells
Chocolate Mountains
Salton Sea
Colorado Plateau
Diamond Butte
Solitaire Butte
North Side Mt.
Kendrick Mt.
Bill Williams Mt.
Ft. Whipple
Camp Verde
Prescott
Hardyville
Camp Mohave
Chloride
Mineral Park
Stockton
Cerbat
Eldorado Mill
Las Vegas
Pahranagat
Pahrump
Death Valley
Panamint
Owens Lake
Mono Lake
Tulare
Fresno
Visalia
Kingsburg
Kingston
Porterville
Tipton
Lancaster
Mojave
Rincon
Alpine
Soledad
False Point
False Bay
Los Coronados
L. Magnata
Tinajas Altas
Gila City
Dragoon
Tombstone
Casa Grande
Sauceda
Cojeta
Cactus Plain
Copper Mines
Valuer Mine
Fort Tejon
Los Angeles
Pomona
Riverside
San Bernardino
Los Angeles
Pasadena
Monterey
Santa Cruz
Sacramento
Stockton
Fresno
Visalia
Bakersfield
Mojave
Yuma
Phoenix
Tucson
Casa Grande
Maricopa Wells
Indian Village
Indian Wells

RALSTON
DESERT
TULARE
LAKE
Noches
Jecuiches
(Danzarines)
Jeniqueches
Benemé
Chemeguaga
(Chemehuevi)
Jamajab
(Mohaves)
Cajuenches
Cajuenche.
Cortez Bank
Cunie or Cunneel (=Cocopa)
Yumas
Ogdens Landing
Jaka
Bakersfield
Los Angeles
Santa Barbara
Santa Catalina
San Nicolas
San Clemente
Phoenix
Prescott
Fort Whipple
Fort Tejon
Fresno
Visalia
Hanford
Lerdo
Kern
Mojave
Barstow
Needles
Yuma
Gila
Tucson
Casa Grande
Maricopa Wells
Morgan
Kingston Pk.
Charleston Pk.
Las Vegas
Olympia Pk.
Tim-pah-ute Pk.
Diamond Butte
Solitaire Butte
North Side Mt.
Eldorado Mill
Chloride
Mineral Park
Stockton
Cerbat
Hardyville
Camp Mohave
Fort Mojave
Kingman
Hualapai
Prescott
Wickenburg
Phoenix
Tucson
Casa Grande
Yuma
Gila
Castle Dome City
Ehrenberg
Parker
Colorado Ind. Res.
Mohave Sta.
Beale's Sta.
Fort Tejon
Point of Rock Sta.
Mohave River
Camp Cady
Kingston Pk.
Mesquite Wells
Granite Well
Leach's Point
Bitter Springs
Grant's
Sulphur Sp.
Dry Lake
Holcomb's
Holcomb Valley
Indian Village
Mesquite
Dry Lake
Indian Wells
Coyote Well
Tinajas Altas
Gardner's Well
Seven Wells
Cooks Wells
Alamo Mocho
Signal Mt.
Pedrick's
L. Magnata
Los Coronados
Los Flores
Mission Canyon
Los Posos
Tejon
Tejon Pass
Tehachapi
Cajon Pass
Soledad
False Point
San Diegito
Pt. Loma
Bay of S. Diego
Pt. Duma
Pt. Vincent
Pt. Fermin
Pt. Capistrano
Pt. Conception
Santa Cruz
Santa Rosa
Begg's Rock
Santa Barbara
Buenaventura
Rincon
Santa Monica
Pasadena
San Bernardino
Colton
Riverside
Los Angeles
Anaheim
Santa Ana
Newport
Los Nietos
Norwalk
Chino
Ontario
Pomona
Compton
Domingues
Wilmington
Redondo
Cucamonga
Temecula
Pala
San Luis Rey
San Diego
Mission San Luis Rey
Encinitas
Escondido
San Pasqual
Jamul
Tijuana
Ensenada
Cajon Pass
Tehachapi
Soledad
False Point
Bay of S. Diego
Pt. Loma
Pt. Conception
Pt. Capistrano
Pt. Fermin
Pt. Vincent
Pt. Duma
Santa Barbara
Santa Cruz
Santa Rosa
Begg's Rock
San Nicolas
San Clemente
Santa Catalina
Los Coronados
Los Flores
Mission Canyon
Los Posos
Tejon
Tehachapi
Cajon Pass

Noches
Cobaji
Kernville
Ft. Tejon
Castac
Beale's Rch
Queabajay
or Cuabaji
Kingston Pk
Mohave River
Camp Cady
Fish Pond
Beneme
San Bernardino
Mt. San Bernardino
Hardyville
Camp Mohave
Chemeunaga
(Chemehuevi)
Mt. Whipple
Jamajabs
(Mohaves)
Jalchedunes
Cajuenches
Yumas
Bill Williams Mt
Black Forest
Ft. Whipple
Prescott
116
Yumas

GARCES JOURNEY from the Colorado River TO THE TEJON AND KERN RIVER IN 1776

Among the remarkable feats of early exploration by the Spanish Padres the journeys of Francisco Garces across the Mohave and Colorado deserts and into the then unknown Kern country, accompanied only by Indians, are worthy of special attention. Th those whose fortune it has been to traverse these regions, Garces diary with the accompanying annotations by ~~the~~ Elliott Coues is a story of more than ordinary interest.

Garces business was with the Indians. He depended on them for food and protection, used them as guides and traveling companions, and habitually stayed at their villages. Superadded to the professional and often perfunctory ecclesiastical interest ~~relation~~ which ~~he shared with all the~~ had in the Indians Padres Garces appreciated their many good qualities and ~~affection~~ treated them in such manner as to gain their respect and affection. As a consequence, his personal relations were always friendly, and their kindly assistance enabled him to perform journeys which without their aid would have been impossible.

His field was mainly with the Colorado river tribes, with whom he labored earnestly, devotedly, and successfully in establishing peace between the warring tribes. This was the great service Garces which rendered the Indians.

On April 9,1776 Garces, having traversed the Mohave desert westerly from the Colorado river, and having spent a fortnight about the Mission of San Gabriel near Los Angeles (founded nearly 5 years before) set out for the San Joaquin Valley, then known as 'The Tulares'. He was accompanied by a California Indian named 'Sevastian', who had been with him on previous expeditions, and some ~~two~~ Mohave Indians(whom he called Jamajabs) all of whom had journeyed by his side ~~come with him~~ all the way from the Colorado River. Going by way of what is now known as San Fernando, and crossing the mountains to the north, he descended into the southern Santa Clara, or Saticoy Valley, where, owing to the illness of one of his 'Jamajabs' he remained until April 23, visiting various rancherias from whose inhabitants he "experienced particular meekness and affability". Continuing, he followed the valley westerly a little way and then took a northerly course up the steep slopes of the Liebre range to beyond the summit "and halted

at a cienega that is on the descent, having traveled thus far 9 leagues".

~~I agree with Coues that~~ His route, as pointed out by Coues, probably took up Castac Creek and reached the Mohave desert slope some miles west of Elizabeth Lake. The next day (April 24), proceeding across the western part of the Mohave desert? [look up on USGS map sheets] he "went half a league northeast and found a laguna, and near thereto a rancheria" of what he calls the 'Beñemé' Nation [=Mohineana]. "In the evening there came two Indians from the north, known to the Jamajabs [Mohaves] by the name of Cuabaja [Noo-oo-'ah]" --a name of suggestive significance as we shall see later.

On April 25, he "completed the passage of the Sierra"--by which he means the Liebre foothills on the north side--"crossed a valley"--Antelope Valley, the narrow western end of the Mohave Desert--"and came upon another large Sierra which makes off from the Sierra Nevada and extends northeastward". This range he named 'Sierra de San Marcos'. ~~It is of course, as pointed out by Coues,~~ the Tehachapi (or Tejon) mountains of today ~~range. He~~ He began the ascent near an arroyo, in which he camped for the night, having

traveled 5 leagues(13 miles)--which distance (from the starting point in the Liebre Foothills) would bring him well up on the ancient Indian trail to Tejon Pass--the 'Paso' of the Spanish Mexicans. His mention of "large pines, oaks, and other trees" helps to identify the place. Next day, after traveling two and a half leagues(6½ miles) north he reached the summit of the Pass, and descending the northwesterly slope three and a half leagues further "on courses west and southwest" [probably error for northwest] he "arrived at some rancherias of the Cuabajay nation", where he was well received and regaled "with many seeds, especially of the Chia[1] ~~which~~ with which those grounds abound". The village he named the "Rancheria de San Pasqual". It is, I think beyond question, the present Indian settlement at the mouth of Tejon Canyon, five miles easterly from the Tejon ranch house, ~~erected by~~ General Beale. The distance from summit by the trail(a little over 9 miles), and the direction(with the correction of southwest to northwest), would bring him to the mouth of the canyon. At this point, according to traditions of the remnant of the tribe still living there , there has always been a large village of the Tol-chin'-ne

[1] in a footnote Coues states that Chea is a spanish name for a labiate plant

over

whose botanical name is Salvia tiliaefolia.

people--a ~~band o of~~ tribe related to the Tehachapi tribe, whose name for themselves is Ow-wa-tum New--co-ah. This is the tribe Garces' "Jamajabs [Mohaves] called Cuabajay--to which name we shall return ~~later~~. It seems reasonably certain therefore that the rancheria named San Pasqual by in 1776 Garces ~~gave to~~ is the Tolchinne rancheria at the mouth of Tejon Canyon. ~~the name San Pasqual.~~ Here he spent the night of April 26, and entered in his diary an important description of the spacious square ~~house~~ dwelling of tule, divided into compartments by tule mats, occupied by these people. The next day, accompanied by the Chief and the greater part of his people, Garces followed down the arroyo of Tejon Canyon in a west-northwesterly direction for a league and a half(nearly 4 miles), passing "good grounds and woods and arriving at another rancheria" where he remained three days, exploring the neighborhood on horseback. While here he made an observation for latitude and got 35°09'--which was a few miles too far north. (The place is well known to the Tejon ranch people as the 'Monte' and was formerly the site of a large rancheria of the 'Hammenat' tribe, a few survivors of whom may still be found at the Tejon.) On April 30, leaving Sevastion and the Jamajabs to await his return, he set out alone with an old man of the 'Noches' tribe to explore the country to the north. They traveled easterly until they had passed over some hills, and then turned north, making 8 leagues, and halted in an arroyo which he named Arroyo de Santa Catarina.

This Coues identifies as Walker River, but I am sure it is Cottonwood Creek, which empties into Kern River from the south about 3? miles below the mouth of the Canyon where the Kern leaves the mountains. He followed down this arroyo an unstated distance--presumably not more than a mile or two-- and spent the night with some Indians he found there. On May 1 , Garces saw for the first time the large and beautiful Kern River. He says: "Having gone one league northwest I came upon a large river which made much noise, at the outlet ~~(al salir)~~ of the Sierra de San Marcos, and whose waters, crystalline, bountiful, and palatable, flowed on a course from the ~~(del)~~ east through a straightened channel. As soon as I came thereupon I desired to cross; albeit the current was very rapid, to withstand it was not impossible; from which the old man disuaded me. We proceeded down river, and in a little while found a rancheria, where they were obsequious to us; I descended further, accompanied by three Indians whom I met on the road, and reached a position wherefrom I perceived a rancheria on the other side of the river, and my old man told me that here could I cross. But great difficulties presented themselves.

They asked me if I knew how to swim, and I answered them nay; I supplicated them that they should make a raft, and they answered me that they knew not. ~~(how to do so).~~ At last they ordered me to undress ~~(desnudar),~~ which I did, down to shirt and drawers; they insisted that I should put off every garment, but this I refused to do. They convoyed me across between four of them by swimming, two taking me by the arms, and the other two by the body; whereupon I took advantage of the occasion to bathe at my pleasure in that water so limpid and beautiful. The mule crossed by swimming, with the clothing ~~(avito, for habito)~~ and saddle in baskets (en coritas). The people at the rancheria had a great feast over my arrival, and having regaled me well I reciprocated to them all with tobacco and glass beads, congratulating myself on seeing the people so affable and affectionate. The young men are fine fellows, and the women very comely and clean, bathing themselves every little while; they take great care of the hair and do it up in a topknot ~~(copete)~~; they wear petticoats of antelope skin and mantas of furs, though they are not very coy. . . . On this famous

river, which I named Rio de San Felipe, there are abundant pastures, famous woods, and much irrigated ground. ~~(tierra de regadio)~~. Disengaging myself as much as I could from the Indians, I set forth from this rancheria on the bank of the river, and went this evening three leagues northwest and partly north; whereupon I reached a river that I named (Rio) de Santiago. There is no great volume of water at this time, but by the breadth of its bed it is evident ~~that~~ the river increases largely on other occasions; it abounds in heavy timber. Here I 'made night' in a rancheria of very handsome ~~(bellisima)~~ people, who showed me every attention". His Rio Santiago, as Coues states, is the present Poso creek, called Ocoya creek in the Pacific Railroad reports.

The following day he traveled four and a half leagues north and spent the night at a rancheria where there were some bearded Indians; and on the 3d ~~third~~ accompanied by another Indian, he made two and a half leagues more and came to a river which he named Rio de la Santa Cruz--which Coues identifies as White River. Garces makes his distance north of Kern River 7 leagues, which is $18\frac{1}{2}$ miles. ~~miles~~ The distance between the

two rivers here is somewhat greater, being about 25 miles, so he may have been on a south branch of White River rather than on the main stream. He found here a rancheria of 150 souls, who received him with great acclamation, commencing to shout as soon as they saw him, "Ba! Ba! Ba! Ba!," ~~and~~ at the same time slapping themselves smartly on the thighs. They told him of a great river, three times larger than the Kern, seven days journey to the north, whose waters united themselves with those of the Rio San Felipe (the Kern)--evidently referring to Kings River. They insisted that he should go and see it, which he himself much desired, but having already overstaid his time, and fearing that Sevastian and his Jamajabs would give him up for lost and go back without him--which the Jamajabs actually did--he regretfully ~~turned~~ put about and began the return journey. (Continue f. 294 Garces Diary, Coues Ed. 1900)

By a somewhat different route he returned to Poso Creek & followed it down a considerable distance & then crossed to the Kern & followed it down to the foothills & thence back to San Pasqual (Tejon Canyon rancheria). He then struck out eastwardly up the trail to Cummings Valley & Tehachapi Valley & thence to the Mohave Desert by Cameron Canyon the usual way. But from the edge of the desert to Mohave river is an error of distance & probably bearings. [map 15—18 error]

On May 12, 1776, Garces, returning from the Tejon to the Mohave Desert, appears to have traversed part of Cummings Valley & entered Tehachapi Valley, "Here" he says, "I found a ranchería of a people of a different language from the Noches and Quabajais, and whom the Tamajabs [mohaves] call Cobaji; and I discovered them to be those whom the Noches themselves call by the name of Noches Coltecheo". (Garces Diary, Coues Ed. 304, 1900). This tribe was without doubt the Ow-ma-tum Nem-as-ah, who ranged northwestly from Tehachapi Valley, and appears ~~to have~~ be related to Garces Quabajais (which he also ~~calls~~ spells Cuabajay) and which I identify as the Tol-chin'-ne of Tejon Canyon.

March 6 — Sierra on fines — Brandner notes —

" 7 — laid out rancho & 4 leagues W.N.W. tested grass — no water.

" 8 — 6 leagues W.S.W. to "abundant wells" (238). "Here begins the Beñemé

Beñemé 221
238
240

243
269
284

Yuman

Garcés Tellignamay 1776
= Quiquima = Kroeber's Kikima
or Halyikwamai

Colo River near Cocopa

Wheeler Survey map (16 to inch) 1875
Wheeler 124.

Yavuma ("Serrano of Mohave River")
near Kitanemuk 1a

Beñeme
Yavumai is Mohave name (1a)

Serrano = Serrano

Wheeler Survey, 1875
map Mohave Desert
by Bayland

Serrano

Beñemé
221, 237, 238,
240, 243, 269, 284

Garcés says that the 'Chemehuet nation' [= Chemeweve] lived between the 'Beñemé' [ ]
and the 'Yuta nation' ("a tract of land very scant of water") [Garcés 221]
"The Chemehuets say that this nation extends to another river, north of the Colorado, and that there they saw" (221)

Letter (March 8, p 238) Garcés

Tantawats – Chemehuevi name for Sioux.

Mar 13 1776 Leaves

3 northerly (NE + NW?) -- lat. 35°.01 - 9 m

4 SW 2½ miles, + some grass (to Bernardo?) -- 7½

5 8 W½S SW some wells (Fehner or Ewing) -- 24

6 8 (5 W 15 & 3 W 9 SW) cottonwood cfs Serna + springs + water 24

7 4 NW out nasty wood & gel (grass no water) 12

8 6 SW alkali + wells (to Lidlow!) Stagg 10 begin Bernemé 18

9 5 W + ¼ SW to gap in Sierra to cottonwood arroyo + (old vein) good grass 15½-16

10 6 (" up same arroyo W SW) cottonwoods + water [Old Woman Spr.?] 8

11 1 (SSE reaches Bernemé grass/scrub beans/ Natives camp San Gabriel (2 Hole Hp?) 3

12 2 W SW (same arroyo) 6

[stopped till 15th] 6

15 2 NW same arroyo

16 4 (N W & SW cottonwoods + grass (Lat 34° 57') 0

17. crossing river (small sand dam) 15

18 5 SW up river to reaches Bernemé 3

19 1 SSE

San Gabriel East 24 to river

SE 6 mi. to reha.

Mar 1, 1776

From — to Needles

Mar 2. stationary

3 3 leagues ENE [= NW + N NW ?] 35° 01'
~~Some turns to WNW~~ (Comes)

4 SW 2½ leagues to some wells. "There is some grass"

5 8 leagues (start) NW (then) 8 l. W ¼ SW level + grassy (ok) water

6. 8 l [5 W + 3 W SW] level + grassy (ok)
and Sierra + pines [Providence Mts]

7 Mr passed to Sierra Two foot gap + Entered
Cajonda under sandhills both sides + 4 l W NW to Kelso

8 – 6 L. W SW to abundant wells + suf. grass.
"Here begins the Bonneman nation", 238.

Mar 3 – 3 L = (?) 7½ m = @ 2½ m

4 2½ S SW 6 " Jaua Kleinefetter

5 8 W ¼ So 18 " level grassy Soft or Lute

6 8 [5 (11-12) W + 3 (7½) S W] ← 19-20 pines – Providence Mts (Nellie Mts) Sp. Too ? Marsh, 100 ft

7 4 W N W 10 out [to " " No water

or S N E - followed

~~Travel 3. 3 W [illegible] rows~~

to Lobos mills

4 - 2 1/2 leagues SW (7 1/2)

5 - 8 1/4 W S W good water (24 1/4)

6 5 W & 3 S W land to (15)
Sierra with "fences"
Fences? water scanty but in hills of Sierra.

7 passed out Sierra thro gap into Cañada with sand hills both sides
4 NW. No water. (12

8 6 W S W West (part thro Cañada + part thro meadows. and abundant mills + grass (18

9 5 W 1/4 S W to gap in Sierra Cinta
arroyo saltish water (15

Fonts Map of 1777 (reproduced by Coues in his Garces (frontispiece) 1900 has the name Payuchia printed in large letters on the west side of Colorado River about opposite the mouth of the Little Colorado (Colorado Chiquito).

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[1] Grand Canyon Nature Notes, Vol. 7, No.9, p.95, Dec.1932.

e Santa Paula

ls Santa Susanna

ck Southern California

Sheet 1

e Sheet 2

ek Sheet 3

nio Tejon

ando Tujunga

Rey Yuma

(79 maps ordered)

Garces Route

See also, Bancroft, Hist Calif. I, 275-277, 1884.

The tribal areas colored on the accompanying map should be corrected in the light of present knowledge and by careful re-reading Garces Journal. — Cum

On May 10, 1776, Padre Francisco Garces, then at the south end of the Joaquin Valley, apparently near the entrance to Tejon Pass, was complained to by the Indians that Spanish travelers (believed by Coues to have been the Anza- Font expd. of the same year), who had come that way , had robbed them of baskets and other valuables. - Garces Diary, Coues Ed. 302-303, 1900.

20 2½ E + SE (34° 18') rcha 7+

21 [3] (L 2 leagues ½ rivers SW to rcha on river (Populus, alders, oak, tall firs) + another leagued to big Rcha -) 9

22 6 | 3 years Sierra (forested) to SW from mts conv Sea + Santa Cruz Riv } 18
another rcha + W & W 3 to Arroyo Olivos

23 ½ SO W + 1 SO rcha (+1 W SW broad of Sf d. + 8 leagues NW to River) [Camino Rio San Gabriel]. 27+

24 2 NW on San Gabriel River 6

"How Ah-hā-le the Coyote-Man Stole Too'-le the Morning Star and Changed Her into Wah'-too the Sun"

Mss & typescript. October 16, 1910

C. Hart Merriam
Papers
BANC MSS
83/129c 80/18 C

How Ah-hä'-le the Coyote-Man stole Too'-le the morning
Star and changed her into Wah'-too the Sun

Oo-ten'-noo of the Chowchilla Mew'-wah
Collected by Chief Mariano

(C)

Oo-ten'-noo of the Mew'-wah

Prose version of the Mew'-wah song taken down from the head chief and another at Yosemite Valley, California, October 16, 1910, by C. Hart Merriam.

The world was dark (near Yosemite Valley). There was no light anywhere (and it was cold, for there was no fire). Mol'-luk the condor (+ his wife lived in an oo-moo'-chak or bark house in the west) felt so badly because of the cold + darkness that he cried all the time.

Mol'-luk was uncle of Ah-hä'-le the coyote-man. Ah-hä'-le made up his mind that he would find the morning [= light + warmth].

Too'-le the morning star lived up on top of the sky with Ah-wahn'-dah the turtle-man, her husband. They lived in a big papa bre-hut, turned upside down over them.

Ah-hä'-le felt that he knew where to go, so he went ~~west~~ to the west end of the world (that through the west hole) + climbed up on the roof of the sky — a very long journey — and kept on till he reached the home of Too'-le + Ah-wahn'-dah. Then he turned himself into a dog + lay on the trail — for he was a Witch Doctor [= Magician].

Ah-wahn'-dah the turtle-man sang + talked + told the people they should go hunting. The people answered "all right". Then the young men set out, + when they came to the dog in the trail each in turn stopped to pick it up but found it so heavy he could not lift it.

Ah-mahn'-dah & Tuth-man came last. When he came to the log he lifted it up & laid it down again, remarking that he would pack it home when they came back.

When they returned from the hunt he picked it up again but found it so heavy he wanted to break it in ~~two~~ pieces, so he lifted it and threw it against a rock several times, but it would not break, so finally he put it over his shoulder & packed it home and laid it down with one end to the fire. Then they all went in and ate supper.

While they were eating Ah-hä'-le slipped a letter to one side and watched Too'-le the morning star and listened.

After supper Ah-mahn'-dah told the people that they had hunted and eaten & were tired & had better go to sleep. Ah-hä'-le who was listening heard this. So when all the people had gone to sleep, and Ah-mahn'-dah also had gone to sleep Ah-hä'-le changed back into his own form and quickly sprang upon Too'-le the morning star & seized her & ran off with her as fast as he could go.

Ah-mahn'-dah awoke & tried to catch them but could not go fast enough & gave up the chase.

Ah-hä'-le brought Too'-le down from the top of the sky to where he had gone up, taking her to the

west end of the world & climbing down with her and then brought her back to his own country. Mallak had missed Ah-hä'-le but did not know which way he had gone.

When Ah-hä'-le was bringing Too'-le back he began to think & wonder what he should do with her — where he should put her. At first, he hung her up in the West & sat & looked at her. He did not like her here and moved her to the South & looked at her there for awhile, but was not satisfied and moved her again & hung her up in the North. ~~& sat & looked at her~~. But after a while he tired of looking there and changed her again, this time hanging her up in the East. Then as he sat looking at her the little stars began falling & kept on falling until ~~it was~~ daylight came, & he could see. (insert)

Mallak was in his house looking the other way and crying because it was dark & cold. Ahokä-le went to his uncle & asked him why he looked that way & cried, & told him to look the other way & see the morning [= light]. Mallak did not believe him & answered 'hah'-oo, hush. Ah-hä'-le said, "Turn around & warm yourself, the Sun is shining". Again Mallak answered 'hah'-oo, hush

Then Mallulh began to feel light and turned and saw the morning. Then he went outside of his house & lay down in the warm sunshine and felt good.

Then Ahhä'-la hung Tod'-la-uh higher + ~~it~~ became the Sun. [~~Look~~ should be advanced to previous page]

While Mal'luh was lying in the sunshine outside he felt good + ~~full asleep~~ sleepy, and Yel'-la-kin the giant Bird looked down from Hel'-luk-to the sky and saw him.

Then Yel'lakin took a long line with a hook at the end + fished down for Mal'luh & ~~hooked~~ him + drew him up. Mal'luh was sleeping so soundly that he did not feel the hook + did not wake up.

When Yel'lakin got him up on top of the sky he packed him to his home - which was some distance away. On the way he pinched Mal'luh + woke him. Mal'luh looked around + said, "Grandfa, I'm dry + want a drink of water". Yel'lakin replied, "wait a little, till we are a little farther along. Again Mal'luh asked for water and received the same answer.

After a while they came to a spring and Yel'lakin told Mal'luh to drink. Mal'luh said he would like to see Yel'lakin drink first to see how he did it.

So Yellokin knelt down to drink and as he drank Mallulu wished for a blade of kis'-se grass and it came to his hand, and with it, while Yellokin was leaning over drinking, he cut off his head.

Ol'-lo-chi'-e the Toad woman, Mallulu's aunt, lived up on top of the sky near Yellokin. She saw Mallulu & exclaimed "Who in Hell is coming up here". Then she saw it was her nephew, & whistled to him to call him, and he went up and saw his aunt.

She asked him where he had been, but he didn't want to tell. But she kept on asking and after a while he told her that Yellokin had fished him up & he had killed him.

Then Ol-lo-chi'-e told Mallulu to sing while she danced. He sang, "He-ē'ch-wahn, he-ē'ch-wahn, he-ē'ch-wahn" in a low tone and she danced.

Then she took a long string of milkweed & tied it around Mallulu & let him down to the earth. But before she let him down she told him not to tell anyone what had happened - not even his wife or his mother - or he would die.

Ah-hä'-le down below did not know what

had become of his uncle Mallule — no one had seen him go — so he hunted everywhere. Finally he went up on top of the sky — the same way he had gone to get Toa'-le — but before he got there Mallule had been let down. He found Ol-lo-chi'-e & she told him, and he had to return the same way he had gone up — a very long journey with Toale many days.

When Mallule was let down & came back to his home his wife & his mother asked "Where have you been", but he would not tell. But they kept on asking and asking & worried him till he was all tired out, when at last he told them that Yellolein had fished him up & he had killed Yellolein. Then he said: "Now I have told you and I shall die"; and as he was speaking he became stiff and died.

Ah-tiä'-le had not yet returned, but was still on the way.

It has been daylight ever since & the Sun has continued to shine ever since.

Ol'-la-chi'-e Mallule's aunt called him Chal-lok-se'-o & sang: "Hel-lä'-le-o, hel-lä'-le-o, ~~Chal-lok'-se'-o-ne~~, ho-wah-so-ye-yo Challok-se'-o-ne koo-koo-koo wil-lah-ahn."

HOW AH-HĀ'-LE THE COYOTE-MAN STOLE TOO'-LE THE MORNING STAR AND CHANGED HER INTO WAH'-TOO THE SUN

(As told by the Yosemite Indians)

Collected by C. Hart Merriam

The World was dark; there was no light anywhere; and it was cold, for there was no fire. Mol'-luk the condor and his wife lived in a bark house in the mountains near Ahwahne, Yosemite Valley. Mol'-luk felt so badly because of the cold and darkness that he cried all the time.

Ah-hā'-le the Coyote-man was Mol'-luk's nephew. Ah-hā'-le made up his mind that he would find the morning [= light and warmth].

Too'-le the Morning Star lived up on top of the sky with her husband Ah-wahn'-dah, the Turtle-man. They lived under a big pack basket [so her light could not be seen].

Ah-hā'-le felt that he knew where to go; he went to the west end of the world, shot through the west hole in the sky and climbed up on top--a very long and difficult journey. He then kept on until he reached the home of Too'-le and Ah-wahn'-dah. He did not want them to see him, so he turned himself into a

log and lay in the trail--for he was a Witch Doctor [= Magician].

Soon he heard Ah-wahn'-dah the Turtle-man sing and talk, and heard him tell the people that they should go hunting. They answered "all right." Then the young men set out, and when they came to the log in the trail each in turn stooped to pick it up, but found it so heavy he could not lift it. Ah-wahn'-dah the Turtle-man came last. When he reached the log he lifted it and laid it down again, saying he would take it home when they came back.

When they returned from the hunt he picked it up again but found it too heavy and wanted to break it in pieces, so he lifted it and threw it against a rock; this he did several times, but it would not break, so finally he put it over his shoulder and carried it home and laid it down with one end to the fire. Then they all went in and ate supper. While they were eating, Ah-hā'-le slipped a little to one side and watched Too'-le the Morning Star and listened.

After supper he heard Ah-wahn'-dah say to the people that since they had hunted and eaten and were tired they had better

go to sleep.

Ah-hā'-le who was listening heard this. So when all the people had gone to sleep, and Ah-wahn'-dah also had gone to sleep, Ah-hā'-le changed back into his own form and quickly sprang upon Too'-le the Morning Star. He seized her and ran off with her as fast as he could go.

Ah-wahn'-dah awoke and tried to catch them but could not go fast enough and had to give up the chase.

Ah-hā'-le brought Too'-le down from the top of the sky the way he had gone up, taking her to the west end of the world and climbing down with her, and then brought her home to his own country.

When he was bringing Too'-le back he began to think and wonder what he should do with her--where he should put her. At first he hung her up in the West and sat and looked at her. He did not like her there and moved her to the South, and looked, but was not satisfied, and moved her again and hung her up in the North. After a while he tired of her there and changed her again, this time hanging her up in the East. Then as he sat

looking at her, little stars began falling and kept on falling until daylight came and he found he could see. Then he hung Toc'-le a little higher and she grew brighter and became the Sun.

Mol'luk was in his house looking the other way and crying because it was dark and cold. He had missed Ah-hā'-le but did not know which way he had gone. Ah-hā'-le went to his uncle and asked him why he cried and looked that way, and told him to look the other way and see the Morning [= light].

Mol'luk did not believe him and answered, 'hah'-oo, hush.

Ah-hā'-le replied, "Turn around and warm yourself, the Sun is shining."

Again Mol'luk answered, 'hah'-oo, hush. Then he began to see the light and turned and saw the Morning. Then he went outside of his house and lay down in the sunshine and felt happy.

While he was lying in the warm sunshine he fell asleep, and Yel'-lo-kin the Giant Bird looked down from his home above the sky and saw him.

Then Yel'lokin took a long line with a hook at the end and fished down for Mol'luk and hooked him, and drew him up. Mol'luk

was sleeping so soundly that he did not feel the hook and did not wake up. When Yel'lokin had pulled him up on top of the sky he carried him to his home--which was some distance off. On the way he pinched Mol'luk and waked him.

Mol'luk looked around and said, "Grandpa, I'm dry and want a drink of water."

Yel'lokin replied, "Wait a little, till we are a little farther along."

Again Mol'luk asked for water, and again received the same answer.

After a while they came to a spring and Yel'lokin told Mol'luk to drink. Mol'luk said he would like to see Yel'lokin drink first to see how he could reach the water. So Yel'lokin kneeled down to drink, and as he drank Mol'luk wished for a blade of kis'-se the sword grass, and it came to his hand, and with it, while Yel'lokin was leaning over drinking, he cut off his head.

Ol'-lo-chi'-e the Toad-woman, Mol'luks Aunt, lived up on top of the sky near Yel'lokin. When she saw Mol'luk she exclaimed "Who can it be, coming up here." Then she saw that he was her

nephew, and whistled to him, and he went over to her.

She asked him how he had come, but he did not want to tell. She kept on asking, and after a while he told her that Yel'lokin had fished him up and he had killed him.

Then Ol'-lo-chi'-e was happy and told Mol'luk to sing while she danced. He sang, "He-ē'ch-wahn, he-ē'ch-wahn, he-ē'ch-wahn" in a low tune, and she danced. She called Mol'luk Chal-lok-se'-o and sang: "Hel-lā'-le-o, hel-lā'-le-o, ho-wah-so-ye-yo Chal-lok-se'-o-ne koo-koo-koo wil-lah-ahn."

Then she took a long string of milkweed and tied it around Mol'luk and let him down to the earth. But before she let him down she told him not to tell anyone what had happened--not even his wife or his mother--or he would die.

Ah-hā'-le, who was down below, did not know what had become of his Uncle Mol'luk for no one had seen him go, so he hunted everywhere. Finally he climbed up on top of the sky, going the same way he had gone to get Too'-le, but before he reached the place Mol'luk had been let down. He found Ol'-lo-chi'-e the Toad-woman, and she told him, and he had to return the same way he

had gone up--a very long journey which took many days--so he was not at home when Mol'luk arrived.

When Mol'luk reached home, his wife and his mother asked, "Where have you been," but he would not tell.

They kept on asking and asking and worried him till he was all tired out, so at last he told them that Yel'lokin had fished him up and that he had killed Yel'lokin. Then he said, "Now I have told you and I shall die;" and while he was yet speaking he became stiff and died.

"Indian Population of California"

C. Hart Merriam
Papers
BANC MSS
60/18 c

THE INDIAN POPULATION OF CALIFORNIA

By C. Hart Merriam

California at the time of its discovery was more densely populated than any area of equal size in North America. Not only was this the case, but the number of tribes and of distinct linguistic stocks within its boundaries nearly equalled those of all the rest of the continent north of Mexico. It is generally conceded that the large population was due in the main to the mildness of the climate and the bounty of the food supply, but the extraordinary fact that among the multitude of languages spoken there were at least 30 stocks differing from one another more than German from English, or Dutch from Italian, has not yet been satisfactorily explained.

Although the aboriginal population is known to have been exceptionally large, its numerical measure has never been carefully taken, and the published estimates differ widely in their totals. In seeking a basis on which to frame a logical estimate one is confronted by the fact that the only reliable statistics for any considerable part of the state are those ~~records~~ of the Mission Fathers, prior to 1834; and of the first U.S. Indian Commissioners and Agents, in 1850-1852. The records of the Padres relate only to the limited area dominated by the missions--a ~~narrow~~ belt along the Coast from San Francisco Bay southward--and deal only with the baptized Indians,

~~called 'neophytes',~~ making no attempt to give the entire population. The records of the Indian Commissioners relate mainly to tribes living along the west base of the Sierra and those of the northwestern quadrant of the state. They are manifestly incomplete, and moreover treat of a period so late that the native population had been sorely reduced by contact with the whites. It must be admitted at the outset therefore that no data exist to serve as a basis for an accurate estimate of the aboriginal population. Nevertheless, if it is possible to ascertain approximately the number of inhabitants of an area of considerable size, and to establish a relation between the density of population of this area and that of other parts of the state, a rough estimate for the whole state may be made. Fortunately, the records for Such an estimate ~~based on the data~~ for the Mission strip furnish material on which may be based ~~is here attempted~~.

The Mission strip, even if allowed to spread over the inner Coast ranges to the San Joaquin Valley, comprises only one fifth ~~the area~~ of the non-desert part of the state. Hence if the aboriginal inhabitants were evenly distributed, the total population would have been five times that of this area.

Personal observation during ten years of field work in California, in the course of which I have enjoyed unusual opportunities for noting the character and quantity of the food supply, and the location of Indian villages in nearly all parts of the state, has convinced me that throughout the non-desert areas the food supply was surprisingly bountiful and the aboriginal population correspondingly large, and that in neither of these respects was the Mission strip more favored than other areas. Furthermore, in this strip the proportion of uninhabitable land was at least as ~~great~~ large as elsewhere.

Even the great interior valley, in spite of its ~~desert areas,~~ barren places, abounded in food. The plains were inhabited by doves, groundsquirrels, and rabbits, and by bands of antelope and herds of elk; the brushy and weedy places along the streams gave shelter to countless thousands of quail; ~~the Sacramento~~

(was not the same throughout the state:

The staple food along the Colorado River, it was the mesquite bean; in the deserts east of the Sierra, the rich oily nuts of the pinon

the Sacramento and San Joaquin rivers, with their sloughs and tributaries swarmed with waterfowl and teemed with fish; a sea of wild oats covered the land, and ~~the~~ broad belts of noble oaks ~~along~~ followed the rivers affording a prodigious store of acorns, ~~and millions of acres here of wild oats here yielded grain in quantities greater than man or beast could consume~~.

The foothills and lower slopes of the Sierra for a distance of 500 miles, and the inner Coast ranges for a still greater distance, were likewise in the main carpeted with wild oats, interrupted by thickets of berry-bearing manzanita~~s (whose berries formed an important element of the food)~~ and shaded by open forests of nut-bearing Digger pines and numerous species of oaks, which together furnished the principal food of the people. Throughout this vast area fish were plentiful in the streams, and game--rabbits, groundsquirrels, quail, and deer--overran the land. The northwestern quadrant was equally favored and possessed several of the best salmon ~~streams~~ rivers of the state.

It has been suggested that the food supply was irregular if not precarious. This is true only in small part. The fish were proverbially constant, ~~and~~ the yield of manzanita berries, acorns, mushrooms, pine nuts, and various seeds and fruits, while varying from year to year, rarely if ever failed; and edible roots were always to be had.

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(was not the same throughout the state:

The staple food along the Colorado River, it was the mesquite bean; in the deserts east of the Sierra, the rich oily nuts of the pinon (in the northwest and along salmon streams chestnut, salmon and acorns, or nut pine; in the interior, generally ~~of the state comprising~~ the Sierra region, Coast Ranges and included valleys, the acorns of a number of species of oaks. The acorns are pounded into meal, which is leached to take out the bitter taste, and then boiled in baskets by means of hot stones, forming a thick jelly-like nutritious mush. It is also made into bread. The yield of acorns is not constant, having cycles of abundance and scarcity, but since in most localities half a dozen or more ~~species~~ kinds occur togehter, and since all of these rarely if ever fail the same year, an absolute failure was probably unknown. In case of scarcity of acorns however the large nut of the California horse chestnut or buckeye--a widespread and prolific bearer--was commonly used as a substitute. Buckeye meal needed more washing to take out the poison but made fairly good bread. Oatmeal mush made of the wild oats, was also eaten. But ~~the~~ acorns ~~crop~~ were rarely ~~failed~~ wanting for it was the universal practice to gather and store each fall enough to last two years, so that if a bad year came the people would not suffer. Similarly, dried salmon, manzanita berries, mesquite beans, pine nuts, and other staple commodities were gathered and stored in large quantities.

It is obvious therefore that the food supply was adequate for a very large population; and the number of occupied villages at the beginning of the gold period shows conclusively that the number of inhabitants was very great--though probably never great enough to press on the food supply.

There is every reason to believe therefore that the average density of population in the main part of the state (excluding the deserts and high boreal mountains) was at least as great as in the Mission Strip; and since this strip comprises only 1/5 of the non-desert area, the total population should have been ~~would be~~ five times that of the mission strip. With this assumption as a basis, let us examine the data.

The Padres, throughout the 65 years of their rule(1769-1834), not only made every effort to bring to the missions and baptize as many Indians as possible, but kept a careful record of the number baptized each year, ~~at each mission~~, and also, from time to time, of the total number present at all the missions.

The period of most rapid growth was the decade covering the end of the 18th century and the beginning of the 19th (1795-1805),

during which the number swelled increased from 12,216 to 20,627--a gain of 8,411. Then the rate slackened and a quarter of a century was needed to add 4,000. In 1830 the number had reached 24,634, and in 1834 upwards of 30,000, after which it fell off rapidly. In selecting a date for an estimate of the population therefore we have little choice, it being necessary to take the period for which the data are fullest and least likely to lead to error. This beyond question is the year 1834--the year in which the number of baptized Indians attained its maximum.

The number of these being known, the question arises as to the number of unbaptized or free Indians. This unhappily cannot be told with any degree of certainty.

The Indians brought within the jurisdiction of the church were virtually slaves and were obliged to perform all the labor of the missions. Discontent was widespread and often led to desertion. Deserters were pursued, and if caught were flogged or otherwise punished. It is not difficult to understand therefore why the continued efforts to bring in new recruits were not always crowned with success, why so large a part of the population kept away from the missions, and why the natives came to be disposed in two sharply contrasted classes--the baptized and the unbaptized--called by the Padres respectively 'neophytes' and 'gentiles'. While the

record is full as to the number of neophytes, it is silent as to the number of gentiles. This is the weak point in the argument and there appears to be no way of getting around it. Hence it is necessary to assume a ratio between the baptized and the unbaptized. But this ratio was ever changing, for the number of neophytes, while fluctuating from year to year, showed on the whole a progressive increase up to 1834, the year in which the secularization of the missions took place. In the early years the gentiles vastly outnumbered the neophytes, but ~~the ratio was constantly changing and~~ it is practically certain that at the close of the mission period the neophytes largely outnumbered the gentiles. It being necessary to assume a ratio, I have conjectured that in 1834 the 30,000 baptized Indians formed 3/4; the unbaptized or free Indians 1/4, of the native population, making a total of 40,000 for the Mission Strip. This is believed to be a conservative estimate.

The question now arises as to the native population of the rest of the state. It having been shown that the aboriginal population except on the deserts was in all probability fully as dense as that of the Mission Strip, it follows that the whole population of the non-desert part would be 5 times that of the Mission Strip, or 200,000.

But this takes no account of the Modok, Washoo, Paiute, and Shoshone tribes of the region east of the Sierra, or of the Mohaves, Chemahueves, Yumas, and Cocopas of the lower Colorado, whose members living within the state must have numbered collectively at least 10,000. Hence the total Indian population of California at the close of the Mission period(1834) could hardly have been less than 210,000.

This estimate is likely to err on the conservative side, for although under Mission rule the number of neophytes continued to increase, the the close of the Mission period the native population of the Mission Strip had already undergone ~~considerable~~ material shrinkage. ~~The~~ death rate was startlingly high and the ~~total~~ (as a whole) had steadily decreased, so that at ~~always disproportionate to the~~ population, ~~and in some years exceeded the births 3 to 1. Moreover,~~ The Padres state that up to the year 1824 they had baptized in all 86,000 persons, of whom no less than 61,000 had then disappeared. ~~It is obvious therefore that the decrease was enormous.~~ It would seem a conservative estimate therefore to assume that during the 65 years of Mission rule the decrease ~~it~~ had amounted to 10,000 persons. Adding this number to the 40,000 already found to be the probable native population of the Mission Strip in 1834 gives 50,000 as approximately the population before it had suffered from

contact with the Spaniards. and

If at the time of the discovery of California the population of the coast region from San Francisco Bay southward was 50,000, the population of the main or non-desert part of the state, on the basis here adopted, would have been 250,000 (instead of 200,000). Adding to this the probable desert population of 10,000 gives for the whole state at the time of its discovery a probable population of 260,000.

It may be urged that there is no evidence that the population was equally dense in different parts of the state at the same time. Admitting this, there surely is no evidence to the contrary, and the known facts point to a continuously contemporaneous population of large size throughout the non-desert parts ~~of the state~~ up to the time each area in turn felt the blighting effects of foreign invasion. The widespread ~~continuously~~ bounty of the food supply, the freedom from intertribal wars (except in the far northwest), and the probable absence of epidemic diseases until introduced by the whites, all point in this direction.

(Chapter on Decrease + Extermination follows.)

May 1905. C.H.M.

"The Ko-no-me-ho and Kah-hoo-tui-e-ruk Languages"

C. Hart Merriam
Papers
BANC MSS
68/18 c

THE KO'-NO-ME'-HO AND KAH-HOO'-TIN-E'-RUK LANGUAGES

C. Hart Merriam

Dr. Roland Dixon in 1903, at the suggestion of Drs. Kroeber and Goddard, visited the Forks of Salmon in hopes of finding remnants of a tribe of which next to nothing was known, and which was feared to be extinct. The supposed new dialect, he states, "proved on more careful investigatian to be not essentially different from the Shasta as spoken on Klamath River."[1] But at the same place (Forks of Salmon) he found two women who remembered a number of words of a widely different language, which they spoke of as "the old people's talk"; ~~and~~ from them succeeded in obtaining 75 words and short phrases. He learned that the name of the tribe at Forks of Salmon was '<u>Konomĭhū</u>' (<u>Ko'-no-me'-hoo</u>), and believed that the words of "the old peoples talk" obtained from the two women belonged to that language. At the same time he learned of the existence "of what seems to be a second new dialect in this region" spoken by a people on "the upper courses of the two forks of Salmon River above the <u>Konomĭhū</u>" and extending [southwesterly] "even over the divide, onto the head of New River." Of the language of this tribe, which he calls '<u>New River Shasta</u>' he obtained--he does not state from whom--seven words, only three of which were secured also in the language

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[1] The Shasta-Achomawi: A new linguistic stock, with four new dialects.--Am. Anthropologist, Vol.7, No.2,213-217, Apr.-June 1905.

which he calls '<u>Konomíhū</u>'. Of these three, two are practically identical (in the two languages, while) ~~and~~ the third appears to be the result of a slight misunderstanding. It is the word given by Dixon for <u>man</u> in his paper of 1905, corrected to <u>Indian</u> in 1907.[2] He gives this word as <u>Kisápūhĭyū</u> in '<u>Konomíhū</u>' and as <u>gé-ic</u> in '<u>New River</u>.' Now, in <u>Konoméhoo</u> the word for Indians is <u>hish</u> (he writes it <u>kis</u>) and the possessive <u>mine</u> is <u>yah-po-é-na</u>, which, as heard for the first time, might easily be written <u>apuhiyu</u>. Hence, if I am not mistaken, his <u>Kis apūhĭyū</u> as written by me would be <u>hish-yahpoénah</u>, meaning <u>my people</u>; and his 'New River' equivalent, <u>ge-ic</u>, if I interpret it correctly, would be <u>ke-ish</u>,[2] meaning <u>young people</u>.

In 1919 I was fortunate enough to discover two survivors of the Konomehoo tribe living near Forks of Salmon, and obtained a vocabulary of 555 words of their language. Two years later I made a horseback trip up the narrow Indian trail from Somes Bar at the junction of the Salmon and Klamath to the home of an aged Konomeho woman on Salmon River below the Forks. From her I obtained more than a thousand words.

Dixon, as already stated, learned of an extinct tribe farther south, extending from South Fork Salmon over the mountains to the upper waters of New River. The name of this tribe he did not ascertain; he called them '<u>New River Shasta</u>'. The Konomehoo tell me that the name of the tribe was <u>Kah-hoó-tin-é-rook</u>

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[2] It should be made clear that owing to the different alphabets employed, the word for man which in Shaste I write <u>ish</u>, and in Konomehoo <u>hish</u>, is written by Dixon <u>ic</u> and <u>kis</u>, respectively.

[2] The Shasta: Bull. Am. Mus. Nat. Hist. Vol. 17, Part 5, p. 497, 1907.

(pronounced by one informant Kah-hooch'-e-ne'-rook) and that they spoke a language very different from either Shaste or Konomehoo. The Shaste call them Ho-hah'-pah soo'-ish and Tah^{ch}-i'-ish; the Hoopa call them Klo-me-tah-hwa; the Chemarreko call them Hoo-num-ne-choo.

Now, as I have just pointed out, the words recorded by Dixon as 'Konomihu' and 'New River Shasta' fail to show any real differences--the slight apparent dissimilarity being due to difference in meaning, so that I regard them as one and the same language.

The vital question arises as to what this language is. I believe it to be his 'New River Shasta', the proper name of which seems to be Kah-hoo'-tin-e'-rook. My reasons for this belief are: (1) that nearly all (all but 4 out of 33)[4] of the words recorded by Dixon as Konomehoo differ radically from the corresponding words of Konomehoo secured by me; (2) that Dixon himself states that on visiting the Konomehoo territory at Forks of Salmon "This supposed new dialect proved on careful investigation to be not essentially different from the Shasta as spoken on Klamath River." This accords entirely with my own study of the two languages, since in comparing more than 1000 words of Konomehoo with corresponding words in my very full vocabulary of the Shaste

4/ The only 4 words given by Dixon as New River which in any way resemble Konomeho are:

Dixon's New River Shasta	Konomeho obtained by me	
kioi	oo-e	Eye
kisapuhiyu	hish [yah-poenah]	Indian People
xaskipama	hah-soo ko-ho	Hazel
kinaxo	in-nah hah-ho	Cedar

language, I find a very close relationship, amounting in numerous cases to actual identity.

It seems obvious therefore that the words published by Dixon under the two heads, Konomehoo and New River Shasta, are the same, and that they almost certainly belong to the latter language, Kah-hoo-tin-e-rook. This appears to be a wholly distinct language, very remotely if at all related to the Konomeho, which as already stated is essentially the same as Shasta. And it seems to be equally distinct from the other languages of northern California--in other words, to constitute a distinct linguistic family. Unfortunately the tribe appears to be wholly extinct.-

Chm.

"The Name of Mount Rainier"

C. Hart Merriam
Papers
BANC MSS
80/18 c

Bulletin in Sunday Post April 15, 1923

THE NAME OF MOUNT RAINIER

The Sunday Post of April 8 contains an Article by the Mount Tacoma Club of the State of Washington entitled 'Citizens urged to aid Change of Mount Rainier to Tacoma'.

This article like numerous others of similar purport is part of an aggressive propaganda in which the people of Tacoma have been actively engaged for some years, in the hope of changing the long established name of Mount Rainier, which during the past 33 years has been thrice reaffirmed by the Government Geographic Board.

The author begins by saying he would like to know where the Geographic Board derives its authority, and adds: "There is no authority granted to affix names to natural objects, or to say by what name any natural object should be called". This reads strangely in view of the Executive order of January 23,1906, signed by Theodore Roosevelt, which states: "It is hereby ordered that there be added to the duties of the United States Board on Geographic Names... the duty of determining, changing, and fixing place names within the United States and insular possessions".

To a person unacquainted with the facts the article seems straightforward and convincing. But it omits several vital facts which in fair play should have been given, and makes several statements which are, to say the least, incorrect.

The article is a plea for the 'restoration' of what its author calls the "original and rightful name of the mountain" But as a matter of fact, this is exactly what the Tacoma people do not want For the original and rightful names of Mount Rainier, , in the

languages of adjacent tribes, are Stiquak (written also Tiswauk), Tu-ah-ku, and Puskehouse. Does any one remember hearing any citizen of Tacoma pleading for the restoration of any of these strictly applicable Indian names? Or can any one recall an effort on the part of any of their inhabitants of Tacoma to restore "the original and rightful name" of Shu-bah-lup to their own city? No, what they want is that the name of their city Tacoma— a fair name but one far removed from the "original and rightful name of the mountain"— shall be fixed upon the Mountain.

Now what are the facts as to the name Tacoma? In its various forms (Tah-ch-ho-mah, Ta-gho-ma, Tah-ch-ho-bet, Tah-ko-bed, Takob, Dacobed, and so on) as is well known, it is a general or generic name meaning 'snow mountain' and applied by several related tribes of Indians to all high snow capped peaks from Mt. Baker near the British border south to Mount Hood in Oregon.

Some years ago the Hon. George Otis Smith, when investigating the western part of the international boundary between Canada and the United States, was given a photograph of an old boundary map, antedating most of the settlement, on which he was surprised to find the Indian name Ta-ho-ma on Mt. Baker. And since it is undeniable that the same name is used by Indians for Mount St. Helens, Mount Rainier, and Mount Adams, how can any one claim it to be "the original and rightful name" of any particular mountain?

The good people of Tacoma seem sometimes to forget that they are not the chosen custodians of the grand old mountain but that

it belongs to all the people of the United States. At least this was the view of Congress when in March 1899 it established the Mount Rainier National Park, with Mount Rainier as its culminating glory.

The case has another aspect: Mount Rainier was named by Captain Vancouver more than 130 years ago, and for more than a hundred years has been engraved on every important map of western North America, and for the same period has appeared in the geographies, atlasses, histories and other documents relating to the Pacific Coast, whether published in the United States, Canada, England, France, Germany, Italy, Russia, Holland, Spain, or even in far off Arabia. No geographic feature in any part of the world can claim a name more firmly fixed by right of discovery, by right of priority, by right of international useage, or by the conspicuous place it holds on the official charts of the civilized nations of the earth.

Can any one picture the chaos in geographic nomenclature that would result from changing the names of the prominent landmarks of the world?

And is it not a fair question, whether the citizens of any nation would deem it the duty of their Geographic Board to perpetuate or to overthrow the long established place names of their country? - C. Hart Merriam -

THE NAME OF MOUNT RAINIER

Mount Rainier was discovered March 8, 1792 by the eminent geographer and explorer, Captain George Vancouver, and was named by him in honor of Rear Admiral Peter Rainier of the British Navy.[1] For a century and a quarter the name '<u>Mount Rainier</u>' has been on every important map of western America regardless of where issued, and during the same period has appeared in all important geographies, atlases, histories, and encyclopaedias, and all official documents relating to the Pacific Coast region, whether published in the United States, Canada, England, France, Germany, Italy, Spain, Holland, Russia, or Arabia.

In the words of the late Professor George Davidson, foremost geographer of the Pacific Coast region: "Vancouver's names upon this western coast are part of the history of geographic discovery and exploration", and they have been accepted by the

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[1] See '<u>Voyage of Discovery to the North Pacific Ocean</u>' by Capt. George Vancouver. Vol 1 pp 253, 259, 268, 1st Ed. London 1798. Also French Edition, Vol. 1 p 277, Paris 1799. Name Mount Rainier in text and on charts in atlas of both English and French editions.

geographers of all nations. For, as stated before this Board by Victor Farrar, a student of history: Vancouver's "right to name the mountain is well attested by the fact that since 1792 [the year of its discovery] no geographer of any nationality has ever challenged the name".

No geographic feature in any part of the world can claim a name more firmly fixed--fixed by right of discovery, by right of priority, by right of international usage, and by the conspicuous place it holds in the literature, atlases, and official charts of the civilized nations of the earth.

To change it would be a blow to the stability of geographic and historical nomenclature, and a reflection upon the intelligence of the American people. The name has become the property of the world and is no more a local matter than the name of the Andes of South America or the Himalaya of India. Think of the chaos in geography, history, and science that would result if new names were given to the world's most prominent landmarks!

~~as has been done so extensively since the World War, without seeking to destroy the identity of the world's most prominent geographic features?~~

The records of science in the field of geology, and in ~~the~~ studies of glaciers, mammals, birds, reptiles, insects, forests and humbler plants, contain thousands of references to Mount Rainier, and our museums include thousands of specimens whose labels bear the name. And such records and specimens are by no means confined to our own country, for they are to be found also in the literature and the museums of most of the countries of Europe. Imagine the confusion a change in the name of the mountain would cause after the present controversy has been forgotten!

The demand for change of name.

Beginning with the year 1883 and continuing to the present day, the people of Tacoma have been striving to bring about a change in the name of the great mountain, wishing to replace the old established name Rainier by that of their own city. At first the movement lacked impetus, but in the course of a few

years it became general and an association was formed for the specific purpose of financing and directing an active aggressive campaign. By means of personal appeal, newspaper and magazine articles, and public lectures all parts of the United States were reached and many people were led to believe that the proposed change should be made. Furthermore, during the past 34 years the people of Tacoma have sent three delegations to Washington (in 1890, 1917, and again in 1921) in the hope of influencing the United States Geographic Board to make the change. Having failed, they are now appealing to Congress.

Advocates of the name Tacoma are continually calling attention to the number of patriotic and other organizations favoring the name '<u>Tacoma</u>'. But no mention is made of the insidious way in which these organizations have been misled to believe that Tacoma is the aboriginal distinctive name of the mountain.[3]

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[3] Some of the appeals, while misleading, are couched in dignified language; others contradict one another and abound in false information, and a few--notably a small pamphlet by S.H. McKown entitled '<u>The Violence done by perpetuating the name Mount Rainier</u>', a second edition of which was issued in Tacoma early in the present year, are not only untruthful but scurrilous.

Arguments in favor of Tacoma

Examination of the evidence presented at the hearings in favor of the name Tacoma, together with a careful reading of many published articles on the subject brings out the fact that only two arguments have been brought forward by supporters of the change. These are:

(1) That Tacoma is the aboriginal Indian name of the mountain;

(2) That the man Peter Rainier for whom the mountain was named was an enemy to our country.

The facts in the case

In reply to these statements the U.S. Geographic Board presents the following:

1. The name Tacoma.--Names more or less similar to Tacoma--as Takoha, Tah-ho-ma, Ta-gho-ma, Takob, Tah-ko-bed, Tahch-ho-bet, Dacobed, and others--were applied by the tribes of the region to all lofty snow-clad peaks from Mount Baker on the British

Columbia boundary south to Mount Hood in Oregon.[3]

Years ago Dr. George Otis Smith, Director of the U.S. Geological Survey, called attention to the fact that an old international boundary map on file in the Department of State shows the name Ta-ho-ma on Mount Baker close to the boundary between British Columbia and Washington. And the same name (or one of its variants) has been applied by the native Indians not only to Mounts Baker and Rainier, but also to Mount Adams, Mount St. Helens, Mount Hood, and other high peaks--each tribe calling the snow mountain in its neighborhood by the name which

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[3] The Indian names applied to the several lofty snow peaks of the Cascade Range from British Columbia south to Oregon may be arranged in two catagories according to the dialectic differences in the languages of the tribes. Thus in one series the last syllable has the 'mah' sound while in the other it has the sound of 'bet' ('pet' or 'bed'), as shown in the following lists:

Tacobah	Dacobed
Tahoba	Tacobed
T'choba	Tacobet
T'chakoba	Ta-ho-bet
Tach-ho-ma	Tahch-ho-bet
Tahch-ho-mah	Tah-ko-bed
Tachkoma	Ta-ko-bid
Ta-gho-ma	Tah-koh-bud
T'koma Tah-hoh-mah	Tacob
Tak-ho-ma	T'kope

(The spellings here given are those of the various authors. There are one or two others--as Ta-koman or Tak-ho-man which are not well allocated).

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<u>2. The man Rainier</u>.--Peter Rainier, whose grandfather was a French Huguenot, was born at Sandwich, England, and when a lad of about 15 years (in 1756) entered the British Navy. On May 26, 1768, he was promoted to the rank of Lieutenant, and on May 3, 1777, was placed in command of the sloop '<u>Ostrich</u>'. On July 8 of the following year, during the Revolutionary War, after a severe struggle, he captured an American privateer. He was severely wounded in the breast by a musket ball but refused to be taken below until he had captured the enemy's vessel, thus proving himself a brave and valorous officer, deserving the honors that were bestowed upon him. In 1795 he was made Rear Admiral, and in 1804 advanced to the highest rank--Admiral of the Blue. In

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In 1889 a Tacoma lawyer and historian, Ellwood Evans, ~~stated~~ in his 'History of the Pacific Northwest' made the statement that "The railroad company renamed the mountain after the city". And in 1893 C. G. Brewerton in his 'History of Washington, the Evergreen State' explained that the name Rainier "was generally accepted by early settlers up to the time of the completion of the Northern Pacific to Tacoma; then, renaming the mountain after the city, the company called it Mount Tacoma". But later, even the Northern Pacific Railroad abandoned its claim, frankly announcing, "We have carried this farce as far as we are going to for advertising purposes. The name has been officially declared to be Rainier, and that is what we shall call it".

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The specific name of Mount Rainier

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Proportionate occurrence of the names Rainier and Tacoma in printed works.

An examination of the literature relating to the Northwest Coast region in general and to the State of Washington in particular, was made several years ago under the direction of the U.S. Geographic Board, for the purpose of ascertaining the relative frequency of occurrence of the names Mount Rainier and Mount Tacoma in histories, guides, books on travel and exploration, scientific publications, and magazine articles; and also in the standard dictionaries, encyclopedias, gazetteers, and atlases of the world. This inquiry developed the following facts:

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Other English Names

It has been pointed out by Dr. George Otis Smith and others, that no protest from the people of Tacoma has been discovered against any of the other names bestowed by Vancouver at the time he named Mount Rainier, altho several of these--as Puget Sound, Mount Baker, Port Orchard and Whidbey Island--were named for British officers on his own ship. Among the additional names given by Vancouver in honor of Englishmen are Bellingham Bay, Penn Cove, Vashon Island, and Port Townsend.

And if our sense of patriotism should lead us to cancel English place names because we were once at war with England, would not the map of the United States look like a skinned cat? And who would undertake the task of renaming the hundreds of cities, towns, and geographic features thus bereft of their titles from Cambridge and Mount Vernon in the east to Bellingham and Puget Sound in the west?

Cost of Change of Name

Has the cost of the proposed change been considered--the cost to the Government of reengraving and reprinting the maps and official documents on which the name occurs, as published by the United States Geological Survey, the United States Coast and Geodetic Survey, the War Department, the Hydrographic Office of the Navy, the Forest Service, the Biological Survey, the National Parks Service, the General Land Office of the Department of the Interior, the Post Office Department, and the Department of Agriculture? And aside from the expense of changes in Government maps and documents, what ~~shall be said in~~ justification could be offered for the alterations that would be required in the multitude of maps, guide books, histories, school readers and other publications of prominent business firms, the aggregate cost of which would reach appalling figures?

If the present Congress should change the name, is it not owing to the rapidly increasing protests from the great majority of the citizens of Washington & from other states extremely probable that that during the next Congress a counter resolution would be introduced, changing it back to '<u>Rainier</u>'?

Recapitulating, it appears:

1. That the name Tacoma in this form is not strictly an Indian word of the northwest, but seems to be derived from a number of more or less similar words used by the Indians of the region as a generic term, meaning 'white mountain', for all snow peaks of the Cascade Range from British Columbia to Oregon. It is not, in any of its forms, the distinctive name of any mountain.

2. That Peter Rainier for whom the mountain was named, instead of being "an obscure person", was a valiant officer who attained the highest rank in the British Navy.

3. That the clamor for substituting Tacoma for Rainier as the name of the mountain arose in and is continually fomented by a group of citizens of the city of Tacoma.

4. That by means of propaganda emanating from Tacoma and carried on over a series of years, consisting of personal argument and correspondence, newspaper and magazine articles, lectures, and appeals to women's clubs and patriotic societies, hundreds of people have been misled to believe that the change ought to be made.

5. That the agitation begun and so persistently carried on by this one city--as against the rest of the world--threatens one of the most firmly established names on the face of the earth and if successful would deal a death blow to the stability of international geographic nomenclature.

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

THE NAME OF MOUNT RAINIER

Mount Rainier was discovered March 8, 1792 by the eminent geographer and explorer, Captain George Vancouver, and was named by him in honor of Rear Admiral Peter Rainier of the British Navy.[1] For a century and a quarter the name 'Mount Rainier' has been on every important map of western America regardless of where issued, and during the same period has appeared in all important geographies, atlases, histories, and encyclopaedias, and all official documents relating to the Pacific Coast region, whether published in the United States, Canada, England, France, Germany, Italy, Spain, Holland, Russia, or Arabia.

In the words of the late Professor George Davidson, foremost geographer of the Pacific Coast region: "Vancouver's names upon this western coast are part of the history of geographic discovery and exploration", and they have been accepted by the

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[1] See 'Voyage of Discovery to the North Pacific Ocean' by Capt. George Vancouver. Vol. 1 pp. 253 sq. 268, 1st. Ed. London 1798. Also French Edition, Vol. 1, p. 277, Paris 1799. Name Mount Rainier in text and on charts in atlas of both English and French editions.

geographers of all nations. For, as stated before this Board by Victor Farrar, a student of history: Vancouver's "right to name the mountain is well attested by the fact that since 1792 [the year of its discovery] no geographer of any nationality has ever challenged the name".

No geographic feature in any part of the world can claim a name more firmly fixed--fixed by right of discovery, by right of priority, by right of international usage, and by the conspicuous place it holds in the literature, atlases, and official charts of the civilized nations of the earth.

To change it would be a blow to the stability of geographic and historical nomenclature, and a reflection upon the intelligence of the American people. The name has become the property of the world and is no more a local matter than the name of the Andes of South America or the Himalaya of India. Think of the chaos in geography, history, and science that would result if new names were given to the world's most prominent landmarks! Is it not bad enough to give new titles to political divisions,

The records of science in the field of geology, and in studies of glaciers, mammals, birds, reptiles, insects, forests and humbler plants, contain thousands of references to Mount Rainier, and our museums include thousands of specimens whose labels bear the name. And such records and specimens are by no means confined to our own coutry, for they are to be found also in the literature and the museums of most of the countries of Europe. Imagine the confusion a change in the name of the mountain would cause after the present controversy has been forgotten!

The demand for change of name.

Beginning with the year 1883 and continuing to the present day, a majority of the people of Tacoma have been striving to bring about a change in the name of the great mountain, wishing to replace the old established name Rainier by that of their own city. At first the movement lacked impetus, but in the course of a few

years it became general and an association was formed for the specific purpose of financing and directing an active aggressive campaign. By means of personal appeal, newspaper and magazine articles, and public lectures all parts of the United States were reached and many people were led to believe that the proposed change should be made. Furthermore, during the past 34 years the people of Tacoma have sent three delegations to Washington(in 1890, 1917, and again in 1921) in the hope of influencing the United States Geographic Board to make the change. Having failed, they are now appealing to Congress.

Advocates of the name Tacoma are continually calling attention to the number of patriotic and other organizations favoring the name '<u>Tacoma</u>'. But no mention is made of the insidious way in which these organizations have been misled to believe that Tacoma is the aboriginal distinctive name of the mountain.[2]

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[2] Some of the appeals, while misleading, are couched in dignified language; others contradict one another and abound in false information, and a few--notably a small pamphlet by S.H. McKown entitled '<u>The Violence done by perpetuating the name Mount Rainier</u>', a second edition of which was issued in Tacoma early in the present year, are not only untruthful but scurrilous.

Arguments in favor of Tacoma

Examination of the evidence presented at the hearings in favor of the name Tacoma, together with a careful reading of many published articles on the subject brings out the fact that only two arguments have been brought forward by supporters of the change. These are:

(1) That Tacoma is the aboriginal Indian name of the mountain;

(2) That the man Peter Rainier for whom the mountain was named was an enemy to our country.

The facts in the case

In reply to these statements the U.S. Geographic Board presents the following:

1. The name Tacoma.--Names more or less similar to Tacoma--as Takoha, Tah-ho-ma, Ta-gho-ma, Takob, Tah-ko-bed, Tahch-ho-bet, Dacobed, and others--were applied by the tribes of the region to all lofty snow-clad peaks from Mount Baker on the British

Columbia boundary south to Mount Hood in Oregon.[3]

Years ago Dr. George Otis Smith, Director of the U.S. Geological Survey, called attention to the fact that an old international boundary map on file in the Department of State shows the name Ta-ho-ma on Mount Baker close to the boundary between British Columbia and Washington. And the same name (or one of its variants) has been applied by the native Indians not only to Mounts Baker and Rainier, but also to Mount Adams, Mount St. Helens, Mount Hood, and other high peaks--each tribe calling the snow mountain in its neighborhood by the name which

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[3] The Indian names applied to the several lofty snow peaks of the Cascade Range from British Columbia south to Oregon may be arranged in two catagories according to the dialectic differences in the languages of the tribes. Thus in one series the last syllable has the 'mah' sound while in the other it has the sound of 'bet' ('pet' or 'bed'), as shown in the following lists:

Tacobah	Dacobed
Tahoba	Tacobed
T'choba	Tacobet
T'chakoba	Ta-ho-bet
Tach-ho-ma	Tahch-ho-bet
Tahch-ho-mah	Tah-ko-bed
Tachkoma	Ta-ko-bid
Ta-gho-ma	Tah-koh-bud
Tah-hoh-mah	Tacob
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[1] Those using Mount Rainier exclusively are: Stanford's London Atlas of Universal Geography, 1904; Stielers Hand-Atlas, Gotha, 1905; Andree's Handatlas, Leipzig, 1881 and 1907; Rand McNally Commercial Atlas of America, 1917; Atlas of World Commerce, Edinburgh Geog. Inst., 1907; Velhagen & Klasings Kleiner Handatlas, 1917; Debes, Neuer Handatlas, Leipzig, 1914; Schrader, Atlas de Geographie Moderne, 1915; Petri & Shokalsky Russian Atlas, 1913.

Those using Mount Rainier first, followed by Mount Tacoma in parenthesis are: Century Atlas, 1914; Cram's Atlas of the World, 1916; Hammond's Standard Atlas of the World, 1914 and 1917; Walker's New International Atlas, 1913.

[2] Fifteen of these are in foreign languages, as follows: *German:* Steilers, Hand-atlas, Gotha, 1905; Andree's Handatlas, Leipzig, 1881 and 1907; Debes, Neuer Handatlas, Leipzig, 1914; Velhagen & Klasings Kleiner Handatlas, Leipzig, 1917. *French:* Schrader, Atlas de Geographie Moderne, Paris, 1915; Atlas Larousse, illustre, Paris [1899]. *Italian:* Borghi, B. Atlante general, Firenze, 1819; Zerolo, Elias, Atlas Geografico Universal, Paris, 1904; Pennesi, G. Atlante scolastico per la Geografia, Roma, 1894. *Spanish:* Portulano de la America Setentrional, Madrid, 1869; Atlas de las Cinco Partes del Mundo, Madrid [19—]. *Dutch:* Kuyper, J. Nieuwe atlas der wereld, Amsterdam, 1864. *Belgian:* Vandermaelen, Atlas Universal, Bruxelles, 1827. *Russian:* Petri & Shokalsky [Large general table atlas], St. Petersburg, 1913. *Arabic* (transliterated): Atlas aï mejmuā khartat resm al-arz, Malta, 1835.

Proportionate occurrence of the names Rainier and Tacoma in printed works.

An examination of the literature relating to the Northwest Coast region in general and to the State of Washington in particular, was made several years ago under the direction of the U.S. Geographic Board, for the purpose of ascertaining the relative frequency of occurrence of the names Mount Rainier and Mount Tacoma in histories, guides, books on travel and exploration, scientific publications, and magazine articles; amd also in the standard dictionaries, encyclopedias, gazetteers, and atlases of the world. This inquiry developed the following facts:

(1) Apart from documents and folders treating of or emanating from the city of Tacoma more than 90 percent use the name 'Mount Rainier' exclusively.

(2) In the bibliography of Washington Geology and Geography, published by the State of Washington in 1913, 47 publications on Mount Rainier are enumerated, 46 of which use the name Rainier, and 1, the name Tacoma.

(3) In the publications of the western societies of mountain climbers—the Sierra Club of California, the Mazamas of Oregon, the Mountaineers of Washington—and in the official Government publications relating to Mount Rainier National Park, the name Mount Rainier is used exclusively.

(4) Of 10 standard dictionaries, encyclopedias, and gazetteers consulted one gives preference to Tacoma; all others give Rainier either exclusively or followed by the word Tacoma in parenthesis.

(5) Of 13 standard atlases of recent date, 9 use the name Mount Rainier exclusively, while 4 give Rainier followed by Tacoma in parenthesis. Not one gives preference to Tacoma.[1]

(6) Of 17 foreign atlases consulted in the Library of Congress, all without exception use the name Mount Rainier.[2]

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[1] Those using Mount Rainier exclusively are: Stanford's London Atlas of Universal Geography, 1904; Stielers Hand-Atlas, Gotha, 1905; Andree's Handatlas, Leipzig, 1881 and 1907; Rand McNally Commercial Atlas of America, 1917; Atlas of World Commerce, Edinburgh Geog. Inst., 1907; Velhagen & Klasings Kleiner Handatlas, 1917; Debes, Neuer Handatlas, Leipzig, 1914; Schrader, Atlas de Geographie Moderne, 1915; Petri & Shokalsky Russian Atlas, 1913.

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Retake of Preceding Frame

To the foregoing list of titles the following should be added:

Gazetteers

Rainier oder Tachoma.--Ritter's 'Geographisch-Statistisches Lexikon', 9th edition, Vienna, 1910.

Rainier (Ranier, Tacoma, or Tachoma), Mount.--'Longman's Gazetteer of the World', London, 1920.

Rainier (or Tacoma), Mount.--Lippincott's 'Gazetteer of the World', Philadelphia, 1922.

Atlases

Mt. Rainier--The 'Times Atlas and Gazetteer of the World', London, 1922.

Mt. Rainier.--'Atlas Universel de Géographie', Paris 1923

M. Rainier.--'Grande Atlante Geografico' (Baratta-Visintin), Novara, 1922

Mt. Rainier.--Andree's 'Allgemeine Handatlas' 8th edition, Leipzig, 1922.

Other English Names

It has been pointed out by Dr. George Otis Smith and others, that no protest from the people of Tacoma has been discovered against any of the other names bestowed by Vancouver at the time he named Mount Rainier, altho several of these--as Puget Sound, Mount Baker, Port Orchard and Whidbey Island--were named for British officers on his own ship. Among the additional names given by Vancouver in honor of Englishmen are Bellingham Bay, Penn Cove, Vashon Island, and Port Townsend.

And if our sense of patriotism should lead us to cancel English place names because we were once at war with England, would not the map of the United States look like a skinned cat? And who would undertake the task of renaming the hundreds of cities, towns, and geographic features thus bereft of their titles from Cambridge and Mount Vernon in the east to Bellingham and Puget Sound in the west?

Cost of Change of Name

Has the cost of the proposed change been considered--the cost to the Government of reengraving and reprinting the maps and official documents on which the name occurs, as published by the United States Geological Survey, the United States Coast and Geodetic Survey, the War Department, the Hydrographic Office of the Navy, the Forest Service, the Biological Survey, the National Parks Service, the General Land Office of the Department of the Interior, the Post Office Department, and the Department of Agriculture? And aside from the expense of changes in Government maps and documents, what justification could be offered for the alterations that would be required in the multitude of maps, guide books, histories, school readers and other publications of prominent business firms, the aggregate cost of which would reach appalling figures?

If the present Congress should change the name, is it not extremely probable, owing to the rapidly increasing protests from the great majority of citizens of Washington and many from other states, that during the next Congress a counter resolution would be introduced, changing it back to 'Rainier'?

Recapitulating, it appears:

1. That the name Tacoma in this form is not strictly an Indian word of the northwest, but seems to be derived from a number of more or less similar words used by the Indians of the region as a generic term, meaning 'white mountain', for all snow peaks of the Cascade Range from British Columbia to Oregon. It is not, in any of its forms, the distinctive name of any mountain.

2. That Peter Rainier for whom the mountain was named, instead of being "an obscure person", was a valiant officer who attained the highest rank in the British Navy.

3. That the clamor for substituting Tacoma for Rainier as the name of the mountain arose in and is continually fomented by a group of citizens of the city of Tacoma.

4. That by means of propaganda emanating from Tacoma and carried on over a series of years, consisting of personal argument and correspondence, newspaper and magazine articles, lectures, and appeals to women's clubs and patriotic societies, hundreds of people have been misled to believe that the change ought to be made.

5. That the agitation begun and so persistently carried on by this one city--as against the rest of the world--threatens one of the most firmly established names on the face of the earth and if successful would deal a death blow to the stability of international geographic nomenclature.

Recapitulating, it appears:

1. That the name Tacoma in this form is not strictly an Indian word of the northwest, but seems to be derived from a number of more or less similar words used by the Indians of the region as a generic term, meaning 'white mountain', and applied to all snow peaks of the Cascade Range from British Columbia to Oregon. It is not, in any of its forms, the distinctive name of any mountain.

2. That Peter Rainier for whom the mountain was named, instead of being "an obscure person", was a valiant officer who attained the highest rank in the British Navy.

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"The Name Piute"

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p. 149 ff.

THE NAME PIUTE

(In its various forms, as Paiute, Pah-Ute, Pah-Utah, Piute, Py-Ute, Payuches, Pyutt, Pey-utes, and so on)

By C. Hart Merriam

Since early historic times in the Southwest, the name Piute in one or more of its various forms has been used for a Shoshonean tribe or group of tribes occupying a considerable extent of country north of the Big Bend of the Colorado River, and in more recent times the same name has been, and still is, applied to a widely different group of Shoshonean tribes inhabiting eastern California, northwestern Nevada, and eastern Oregon -- thereby giving rise to endless confusion.

As early as 1776, the Spanish Padre and explorer Garces, looking across the Colorado from the south, saw smoke rising on the north side; this, he was told by his companions, apparently Yavapi Indians, came from the fires of the Payuchas. In the course of his travels, he mentions the Payuchas at different times and places, indicating that a century and a half ago the name

was in common use among the Yavapi and other tribes of the Colorado River region.

In enumerating the sequence of tribes from the south northward, Garces gave above the Mohaves, and in the order mentioned, the Chemeguaba [Chemeweve], Yabipai, Payuchas, and Yutas.

The name Payucha appears also on Font's Map of 1777, and was used by Don Jose Cortez in 1779. ~~And~~ In recent years it has been learned that the Hope call the Piute Pai-yu'-chimŭ, and that the Navaho call them Pai-yu'-tsĭ.

It is obvious therefore that for a very long period--doubtless many centuries--the southern Piute ~~or Pahute~~ tribes have been known to the desert tribes farther south by some form of the name; but so far as known only a single tribe used the name for themselves. This tribe lived on

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Garces Diary, Coues reprint, p. 434, 1900.
James Mooney, The Ghost-Dance Religion, 14th Ann.Rept. Bureau Ethn. for 1892-1893, p. 1048, 1896.

Muddy River and Meadow Valley Wash in eastern Nevada. It was visited by Jedediah Smith in the fall of 1826, and by Major Powell in 1873. Smith states: "Passing down this river some distance, I fell in with a nation of Indians who call themselves Pa Utches."[a] And Major Powell, commenting on the widespread use of the terms Piute and Pahute, observes, "but the Indians know only those on the Muddy by that name."[b]

It is a curious fact that the adjacent Utah or Ute tribe -- written also Eutaw, Yutah, Iutas and so on -- although in geographic contact with the Pahute of southern Utah and

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[a] So printed in the French version, in Les Nouvelles Annales des Voyages, 2d ser. Vol. 7, pp. 208-212 [not 308-312 as given by Dale] 1833 [copy in library of Congress]; but misspelt Pa-Ulches in the "Missouri Republican, Oct. 11, 1827" as reprinted in The Ashley-Smith Explorations (1822-1829), edited by H. G. Dale, p. 188, 1918; and in the copy of Smith's letter in the letterbook of the Superintendent of Indian Affairs now in the Kansas State Historical Society at Topeka. But this letter is a copy, as I am informed by Miss Clara Francis, Librarian, and "is not in Jedediah Smith's own handwriting."

[b] J. W. Powell in Rept. Commr. Ind. Affairs for 1873, p. 45, 1874.

speaking a closely allied language, has been known from earliest historic times by its own distinctive name. Thus Garces in 1776 and Font in his map of 1777 mention ~~place~~ the Yutas next beyond the Paynches (from the south).

It is now of interest to examine the interrelationships and boundaries of the tribes to which the names Piute and Pahute are commonly applied. Roughly speaking it may be said that the names cover three quite distinct divisions of Shoshonean Stock, namely:

1. The Northern Piute, inhabiting northwestern Nevada, eastern California, eastern Oregon, and southwestern Idaho;

2. The Southern Piute or Ute-Chemeweve, inhabiting parts of southeastern California, southern Nevada, and southern Utah, and northwestern Arizona.

3. The Monache, inhabiting Owens Valley east of the Sierra Nevada and (also several) isolated valleys on the west slope of the Sierra. Because of its geographic and linguistic isolation this group will be considered separately (see pp.)

The earliest published references to Piute (regardless of spelling) ~~to either group~~ relate to tribes of the southern or southeastern division.

and the first syllable of the name (Payucha, Payuchas, Payuches (Payuchis) as written nearly 150 years ago by La Fora, Garces, Font, Escalante and Cortez, has the Pi sound; but many ~~other~~ later authors in referring to the same tribes, changed the Spanish Pay (=Pi) to Pah--as in Pa-uches, Pa-Uta, Pah-utes, Pah-Utas.

On the other hand, the majority of modern authors have adopted the Pi sound--as in Pinte, Painte, Pi-Utas, Py-Utes, Pyutt, Py-uta, Pi-utah, and so on--for the tribes of the northwestern division--tribes ranging from eastern Oregon southerly over northeastern California and northwestern Nevada. Nevertheless, both Pi- and Pah- are in common use ~~in the literature~~ for both sets of tribes.

In 1856 Dr. Garland Hurt attempted to discriminate by definitely adopting the form Py-Utes for the northern division, and Pah-utahs for the southern (including the tribes of Utah).[3] He was followed by Simpson, who states

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[3] Dr. Garland Hurt, Rept. Commr. Ind. Affrs., House Doc. 1, 34th Cong., 3d Sess., 779, 1856

that the Py-utes are "frequently confounded with the Pah-utes, with which they show only a distant affinity"--the Py-utes (or Pintes) living in extreme eastern California and western Nevada; the Pah-utes in central Nevada [and Utah].[14]

Gatschet in 1876 took the same ground, stating: "Presumably there exists a difference between them [the Pah-Ute of Utah] and the Pi-Utes in northwestern Nevada."[15]

But Powell (1874)[16], Waterman (1911)[17], and Dixon (1915)[18] reversed the usage recommended by Hurt, Simpson, and Gatschet, and designated the southern group "true Paiutes"--thus following the earliest users of the name, the Spanish explorers La Fora, Font, Garces, Escalante, and Cortez, who gave the Pi sound (which they wrote Pai) to tribes of the southern division.

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[14] Appendix O of Simpson's Rept.Expl.Great Basin of Utah, pp. 37-38, 1876

[15] Zwolf Sprachen, 80-81, 1876.

[16] Univ. Calif. Pubs.,Amer.Arch.& Ethn.,Vol.10,No.2,p.14, Nov. 15, 1911.

[17] Rept.Commr.Ind.Affrs. for 1873,pp.41-53, 1874.

[18] Indian Population, Census of 1910, p. 98, 1915.

Waterman, recognized the southern division as "true" Piute, and stated specifically that the Northern Piute do not admit this to be their name. He ascertained also that the term 'Paviotso' applied to them by Powell, Kroeber, and others "is no more their own tribal name than the former [Piute] is." He refers also to "what has been described as the Mono-Paviotso or Mono Bannock division," but like Kroeber fails apparently to recognize the dialectic and geographic distinctness of the Monache tribes of Owens Valley and the Sierra from the Northern Piute (including the Mono Lake band) to which the Shoshone term 'Paviotso' has been applied.

T. T. Waterman: Phonetic Elements of the Northern Paiute Language, 14, 1911.

It is obvious therefore that no form of the name has been used consistently for either of the two great divisions, that most of the spellings have been applied to both, that efforts to discriminate by the use of Pi- and Pah- have failed--both having been recommended for each division, and that as the matter still stands (1920), the nomenclature of the two groups remains in utter confusion.

The principal difficulty arises from the unpleasant fact that the various tribes and bands have no ~~common~~ collective name for themselves, using only the distinctive local names for each. Therefore, in order to discriminate the northern from the southern group of tribes, there appear to be five possible courses:

(1) To restrict the name Pinta to one division, Pahute to the other. This, as already stated, has been tried and has failed.

(2) To restrict the term Piute or Pahute to one division and employ a wholly different term for the other, adopting one of the names applied to it by neighboring tribes. This was done by Powell in retaining Pi-Ute for the southern division and introducing the Shoshone name Paviotso for the northwestern division. He was followed by Kroeber, but this course has not met with general favor. + Kroeber himself now uses Northern Paiute instead of his former Paviotso.

(3) To invent new names for both -- a procedure predestined to failure.

(4) To employ the term Piute or Pahute as a blanket name for both groups, with a distinctive name for each separately.✓

Advantages of and Objections to Piute as a Blanket Name

The name Piute (or Pahute) is so well known and so

✓ Oscar Loew did this in 1876; but he did too much, making the name Payutes almost equivalent to Shoshonean stock. --Wheeler Survey, Report for 1875, appendix JJ, p. . 1876.

definitely applied that it would be difficult to displace it. At the same time it must be admitted that there are two weighty reasons against its retention as a blanket name: ~~this course, namely~~: (1) The wide linguistic separation of the two groups to which it is applied; (2) the existence of other tribes -- as Bannok, Shoshone, and Ute -- which are much more closely related to one or the other of the two divisions than are the two to one another.

It is a curious and regrettable circumstance that tribes so distantly related as the Northern and Southern Piute should be almost universally recognized by the same or closely similar names, while tribes closely allied to each of these groups -- as Bannok to Northern Piute, Ute to Southern Piute -- have been known since earliest historic times by wholly different names. Nevertheless, convenience on the one hand coupled with the difficulty of forcing a new name into the literature, on the other, may justify, for the present at least, the reten-

tion of the name in combination with a distinctive geographic prefix -- as Northern Piute, Southern Piute.

CLASSIFICATION of TRIBES
Related to Northern + Southern Piute

In order to gain a clearer conception of the problem it may be helpful, before going further, to glance at a classification of Shoshonean tribes. This classification is intended to show in a general way the relations of Northern and Southern Piute to one another and to related tribes -- a knowledge of relationships being essential to a correct understanding of the group.

In this connection it is not necessary to include the ~~Mohineam~~ Ketanamwits, Kahwesik and ~~Piyumko~~ Akatchman of Southern California -- much less the Tongva and Tubotelobela, whose relationships to Shoshonean are exceedingly remote.

CLASSIFICATION OF PIUTE AND PAHUTE TRIBES

This should be revised

Northern Piute	Walpape Yahooskin Kooyuewits Kootsabe-dikka Aggi-dikka Oroscam Bannok
Monache	Monache O.V. ~~Yaonche~~ Nim Holkoma Kokoheba Entimbitch Woponutch Wuksache Too hook'mutch Padoosha
Southern Piute or Ute-Chemeweve	Chemeweve Nuvahandit Pah-ran-ne-gets-seu Newooah Tolchinne Ute Sivvits } NW Arizona Kivavvits } NW Arizona

THE TERM PAVIOTSO

The term Paviotso rests on a ~~very different~~ substantial footing, its origin being well known and its application reasonably definite. It is the name used by the Shoshone of central and southern Nevada for the Northwestern Piute, and was first introduced into literature by Powell in 1874.[13] Powell believed these Indians to be "a branch of the Bannocks", and said: "They should be known as Pa-vi-o-tsoes, as this is the name by which they know themselves, and by which they are known throughout the surrounding tribes."

In stating that the name is one "by which they know themselves," Powell was misinformed, as pointed out by Waterman in 1911,[14] and as I have repeatedly learned by personal inquiry among the Piute of Pyramid Lake, Wadsworth, (Mono Lake,) and Walker River. For instead of accepting, they resent the name applied to them by the Shoshone. Powell therefore in giving the name

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[13] J. W. Powell, H.R. Mis. Doc. 86, 43d Cong. 1st Sess., pp. 5, 6, 11, Jan. 1874; Ibid, Rept. Commr. Ind. Affrs. for 1873, p. 53, 1874.

[14] T. T. Waterman, Phonetic Elements of the Northern Paiute Language, Univ. Calif. Pubs. Arch. & Ethn., Vol. 10, No. 2, p. 14, Nov. 15, 1911.

Pa-vi-o-tsos[15] to the Northern Piute introduced a term foreign to their language.

In 1907 Kroeber introduced the compound term Mono-Paviotso, using it in a very broad sense as covering both the Monache and the Northern Piute -- thus overlooking their linguistic distinctness. He gave their distribution as extending "from the 36th to the 46th degree of latitude," and included, according to his own statement, "the Shoshoneans on both sides of the Sierra Nevada north of Kern river, most of whom are genarally known as Monachi or Mono; the people of Owens Valley, east of the Sierra Nevada, who have been called both Monachi and Paiute; the so-called Paiute, Powell's Paviotso, of Walker river and apparently all northwestern Nevada; the Shoshoneans of eastern Oregon, called both Snake and Paiute; and probably certain of the Bannock or other Indians of Idaho."[16]

Essentially the same arrangment occurs in the Handbook of American Indians (Part I, p. 932, 1907); but Dixon, in the Indian Census of 1910, gives Mono and Paviotso separately,

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[15] Other pronunciations of the name obtained by me from the central Nevada Shoshone are Pay'-ve-o-zo, Bah'-be-vuz-zo, Bay'-ve-o-zo; from the Panamint and Pahk-wah-zid-ie Shoshone, Pahb'-be-o'-zo; and from the So-so'-ne of Ruby Valley, Bah'-be-o-so.

[16] Shoshonean Dialects of California, pp. 98, 114, 1907. It is pleasing to note that Kroeber, in his most recent publication, has followed Waterman in adopting the term 'Northern Piute' instead of 'Paviotso' of his previous writings. (Kroeber, California Kinship Systems, pp. 358--362, 1917).

misdefining Mono as elsewhere indicated in this article (see p.), and restricting Paviotso to "the Snakes and so-called Paiutes of southeastern Oregon, western Nevada, and the easterly edge of California as far south as Lake Tahoe." His Paviotso therefore corresponds essentially with Northern Piute as used by Waterman and myself; but the selection of Lake Tahoe as their southern limit is unfortunate, inasmuch as they never inhabited the Lake Tahoe region, that being wholly within the territory of the Washoe.

AMERICAN BOOKING

EARLY REFERENCES AND SPELLINGS OF NORTHERN PIUTE

Name used	Author	Date of Observation	Date of Publication	Locality
Piutes	John Dunn	Prior to 1844	1844	Colo & Gt. Salt Lake
Pah Utes	W.T. Hamilton	1844	1844?	(Pyramid Lake & Tonopah)
Pyentes (misprint for Pyeutes)	Joel Palmer	1845	1847	(Wives of trappers temporarily at Ft. Bridger)
Paiuches	(Dr. Lyman) T.J. Farnham	1844		
Pah Utah	C.F. Hoffman (from inf. Jos. Screech)	1850	1867	Hetch Hetchy Val. visitors from east [Monolake]
Pi-utah	Holman		1852	Carson River
Pyanches	Daily Alta Calif. Apr 23		1851	E of Sierra
Pintahs	Holman		1853	Carson River
Pah-Utah	?Bonneville		1853?	(Name on Colton's map)
Payuta	Karl Andree		1854	N of Colorado + Great Basin
Pah-Utahs	E. G. Beckwith		1855	Upper Pit River
Pah-Utahs	E. G. Beckwith	1854	1855	Lower Humboldt Valley
Pi-Utah	Schoolcraft		1855	Carson Valley
Py-utes & Py-ute	Garland Hurt	1856	1856	Sink of Humboldt
"Pah Utah ~~&~~ or Digger ~~Pai-utes~~ Indians" & "Root Diggers or Pai-utes"	Warren (map)		1857	NW Nevada
Pyutt	Hutchings		1858	Western Nevada
Pah Utes	T.H. Rolfe	1857	1857	Carson Val., Nev.
Pah-Utah	F.A. Bishop (map)	1857	1859	Western Nevada

By error of transcription the u is often made to read n.

John Dunn's Piutes of 1844, if properly belonging here, is the earliest record I have thus far found of the use of the name for Northern Piute. But he had only hearsay information from trappers and his locality, loosely stated as "within the Colorado and the Great Salt Lake", is by no means conclusive.

Northern Piute

Name used	Author	Date of Observation	Date of Publication	Locality
Piutah	Spaulding		1859	NW Nevada
Pah-Utahs	C.M.Welles		1859	Carson Valley
Pah-Utahs	Placerville Observer (Calif.)	1859	1859	NW Nevada
Pah Utah	San Joaquin Repub.		1859	Carson Valley
Pah Utahs Pah-Utahs	San Francisco Weekly Herald	1860	1860	Humboldt River, Nevada
Pah-ute Pah-Utes	Dodge	1859	1860	NW Nevada
Paiuli Paiulis	Jules Remy	1855	1860	NW Nevada
Paiulee	Remy & Brenchly	1855	1861	NW Nevada
Pah-Ute	A.S. Taylor	1860	1861	NW Nevada
Pa-Yuta (Pey Utes)	R.F. Burton		1861	NW Nevada
Pah-Ute	Wm. P. Dole		1861	Western Nevada
Pah-Ute	J.W. Nye		1861	Western Nevada
Pah-Utes	W. Wasson		1861	Western Nevada

Northern Piute

Name used	Author	Date of Observation	Date of Publication	Locality
Pah Utahs	A.J.Simmons	1862	1862	NW Nevada
Piute	Red Bluff Independent	1862	1862	Northern N.
Pajutis	J.J.Benjamin	1859	1862	Northern N.
Pahutes	W.P. Dole	1862	1863	Carson Valley
Pah Utes	W. Wasson	1861	1863	Western Nevada
Pah Utah	J.T. Lockhart		1863	Western Nevada
Pi-Utes	A.S. Taylor		1863	Western Nevada
Pah-Utes	W.H. Knight		1864	NW Nevada
Pah-Utahs	J.C. Burche	1864	1865	Lower Humboldt River

Name used	Author	Date of Observation	Date of Publication	Locality
Pah-Utahs	J. T. Lockhart	1864	1865	NW Nevada
Mono Pi-Utes	A. H. Campbell		1866	Mono Lake
Pah-Utes	J. C. Burche		1865	Western Nevada
Pah-Ute	A. H. Franklin? Campbell	1865	1867	Carson region
Pah-Ute	W. Wasson	1865	1867	Carson region
Pah-Utes	Justin Edwards	1865	1867	Carson region
Pah-Utes	T. T. Dwight	1867	1868	NW Nevada
Pi-Utes	F. Campbell	1867	1868	NW Nevada
Pah-Utahs	J. Ross Browne		1869	Western Nevada
Pah Utahs of Mono Lake	Brace		1869	Mono Lake
Pah-Utes	Sarah Winnemucca		1871	NW Nevada
Pah-utes	G. W. Perrie	1857-1859	1873	Pyramid Lake
Pah-Ute	C. A. Bateman	1873	1874	Pyramid Lake
Pah-Utes; Pah-Utes or Pa-vio-tsos Pa-vi-o-tsos	J. W. Powell	1873	1874	W. Nevada & NE Calif.

Northern Piute

Name used	Author	Date of Observation	Date of Publication	Locality
Pah-Utes	Commr. Inf. Affrs.	1874	1874	W Nevada
Pi-Utes	Commr. Ind. Affrs.	1874	1874	E Oregon
Pi-Utes	Commr. Ind. Affrs.	1874	1874	S. Oregon
Pai Ute	Bd. Ind. Commrs.	1874	1875	W Nevada
Py-Utes	Garland Hurt	1860	1876	E base Sierra Nevada
Pah-Ute	J.J. Powell	1876	1876	Pyramid Lake
Pi-utes	J. H. Simpson	1859-1860	1876	W Nevada
Piutes	Fred H. Hart	1873+	1878	Nevada
Paviotso [Shoshone name]	Powell			NW Nevada & NE Calif.
Pah-u-tes	Bunnell.	1853?	1880	NW Nevada
Pi Ute	Harry L. Wells (Hist. Butte Co., Calif. pp. 110)		1882	NE Calif.
Payute	Gatschet		1890	So. Oregon
Pah Ute	John Muir	various	1898	W Nevada & E Calif.
Pah Utes	Hamilton	1844 ✓	1905	Pyramid Lake & Carson River
Mono-Paviotso	Kroeber		1907	NE Calif. & NW Nevada

✓ It is open to question whether Hamilton's use of Pah Utes dates from the time of observation (1844) or from subsequent information.

Northern Piute

Name used	Author	Date of Observation	Date of Publication	Locality
Paiute	A. E. Chamberlain		1910	Nevada
Mono-Bannock	Waterman		1911	NW Nevada
Northern Paiutes	Dr. W. L. Marsden		1923	Harney region, Oregon
Northern Paiutes	Kroeber		1923	
Paviotso	Kroeber [Hdbk.]		1925	Central Nevada
Paviotso	W. D. Strong [Am. Anthrop.]		1927	All N Nevada

NORTHERN PIUTE NAMES FOR THEIR OWN TRIBES AND DIVISIONS

Ag'-gi dik'-kah kud'-dy (meaning Fish eaters). Walker Lake Piute. (Spelt Agaih-tika'-ra by Mooney)

Ar-rid'-de kud'-dy nen'-ma (meaning Fish eating people). Name used by Pyramid Lake Piute for Walker Lake Piute.

Kosho

Kotso'-dik-kah'-ra (meaning Buffalo eaters). Northern Piute name for Bannok.

Koo-tsă'-be dik'-kă kud'-dy (meaning Koo-tsă-be eaters). Walker Lake name for Mono Lake Piute.

Koo-yu'-e-wit' kud'-dy or Kwe-yu'-de-kut (meaning Sucker eaters). One of the names used for Pyramid Lake Piute by themselves.

Koo-yu'-e-dik-kah' (meaning Sucker eaters). Name used by Mono Lake Piute for Pyramid Lake Piute.

Nu'-wah-de-ve'-wah (meaning J.H. Bidwell Piute; name for themselves.

O-ro-se-am Winnemucco and Mason Valley Piute.

Pan-nă-nud'-de Kwi-tă-hoo Pelican or West people. Pyramid Lake Piute name for themselves.

Pe-ton'-a-kwats (meaning Southerners). Name used by several bands for tribe living farther south.

Tă-bah-nah-gwă'-tĕ (meaning East people). Name used by Mono Lake Piute for Walker Lake Piute.

Northern Piute

Tivatika (meaning eaters). At Belmont, Nevada, and also Hot Springs Canyon south of Mt. MacGruder. Dr. W. J. Hoffman, 14th Ann. Rept. Bur. Eth. for 1892-93, p. 282, 1896.

Tu-bă'-de kud'-dy (meaning Pine-nut eaters). Name used by Pyramid Lake Piute for Walker River Piute.

Tu-ne-gă-bah'. Name sometimes applied to themselves by the Mono Lake Piute.

NAMES APPLIED TO NORTHERN PIUTE BY OTHER TRIBES

Ah-poo'-e (Ă-poo'-e). . . Name used by ~~the~~ Pit River tribes.--

A-vi'dik-kah. . . One of the Monache names for Walker Lake Piutes.--
See also Kween-ag'-gwe-tah.

Bab'-be-yuz'-zo. Bab-be-o'-so + Bav'-ve-o'-zo . . . Name used by Panamint Shoshones.--
See also Pah'-be-o'-zo and Bŭ-ŭ.

Baloh . . . Name used by the Washoo.-- Powers MS. 1876.
See also Palŭ and Paleu.

Bŭ-ŭ . . . One of the Names used by Panamint Shoshones.--
See also Pah'-be-o'-zo and Bab'-be-o'-so.

Bav'-ve-o-zo . . . Another pronunciation of Bab'-be-o'-zo ~~Name~~ used by Panamint Shoshones.--
See also Pah'-be-o'-zo.

Hen'-nah . . . Name used by the Ap-woo-ro-kā'e and At-soo-kā'-e.--

Hogăpä' goni . . . Name used by ~~the~~ Wyoming Shoshone.--
Mooney, 1896.

{Kwe-nă'-gwe-tah
{Kween-ag'-gwe-tah and A-vi' dik-kah . . . Bishop Creek Monache names for the Walker Lake Piutes.--

Koi'-yu-wak or Koi-aw'-we-ek . . . Name used by the Northern Mewuk.--

Koo-yu'-e-dik-kah . . . Mono Lake Piute name for Pyramid Lake Piute.--

Mo-nahk or Mo-nok. . . Name used by Middle Mewuk.--

Mo'-nah'. . . Name used by southern Mewuk.--

Monozi or Mona. . . Name used by northwestern Maidu ~~name.~~ -- Kroeber, Handbook Calif. Inds., p.582, 1925.

Paleu. . . Name used by Washo ~~name.~~ -- Kroeber, Handbook Calif. Inds., p.570, 1925.

Palŭ. . . Name used by Washoo name.--Henshaw, 1883.
See also Baloh and Paleu.

Pah'-be-o'-zo (Bab'-be-yuz'-zo, Bab-be-ó-so, Bav'-ve-o-zo, Bŭ-ŭ). . . Panamint Shoshone ~~name.~~ -- (MS 1902 & 1909). Name used by

Paviotso. . . Name used by Shoshone ~~name.~~ -- Powell, 1874.

Po-hă-vă-rŭ'-ze. . . Monache Piute name for Piute on mountains north of Benton Valley.--

Saht'. . . (Name used by Klamath ~~name~~ tribe of Klamath Lake region.--

Tah-bah-nahăgwă-tĕ (=east people). . . Mono Lake
Tă- Piute name for Walker Lake Piutes.--

Toloma. . . ~~Applied to Northern Piute~~ Name used by northeastern 'Maidu'.-- Kroeber, Handbook Calif. Inds., p.582, 1925.

Tul-lo'-mah or Tul-lum'-mah. . . (Name used by No-to-koi-yo Midoo.--

"New River Indians, Tio-hom-tak-hoi"

C. Hart Merriam
Papers
BANC MSS
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Feb. 1930
Comp. with page proof
June 4, 1930. C. H. M.
Parenthetic comments

THE NEW RIVER INDIANS, TLO-HOM-TAH-HOI ↓

C. Hart Merriam

That a strange tribe of Indians once dwelt on New River, a northern tributary of Trinity River in the rugged mountains of northwestern California, has been known for more than half a century, and yet only seven words of their language have been published and neither the name of the tribe nor anything definite about them has been recorded.

Some years ago, remnants of the Chemaŕeko tribe on the lower part of New River and in the Burnt Ranch region of Trinity River, told me that the Chemaŕeko name for their neighbors, the New River Indians, is Chal'-tah-soom; that the language of this tribe is wholly different from Chemaŕeko; and that all the people belonging to it are dead.

Later however I learned from old men of the Hoopa tribe that an Indian known as Saxy Kid, whom I had already met, was born on upper New River and was a fullblood member of the New River tribe. The Hoopa call this tribe E-tah'-chin (Easterners) or E-tach'-nă-lin'-nuk-ka kewn-yahn'-ne-ahn (East River People), adding that the Etah'chin call themselves Tlo'-mah-tah'-hoi--which proves a close imitation of the correct name Tlo'-hōm-tah'-hoi.

Acting on this information I visited Saxy Kid at his home in the mountains. He told me that when he was a little boy his parents had been killed and his tribe wiped out by the gold

↓ All Indian words are written in phonetic English.

seekers who during the fifties and sixties had invaded the mountains and canyons of his country. He had been taken to live with the Hoopa, whose language he had learned and spoke fluently; and he had lived also with the Chemaŕeko and spoke their language. He said he had forgotten his own language; nevertheless during this visit I succeeded in obtaining the correct name of his tribe and ten words of the language. These differ radically from corresponding words in any language known to me. Therefore, during the past season I revisited him and succeeded in obtaining thirty-five words, and in addition his names for several adjacent tribes.[1]

The name of his tribe he gave very distinctly as Tló-hōm-tah́-hoi, repeating it a number of times, but when mentioning it in ordinary conversation he slurred it to Tlo-hōḿ-toi and Tlōḿ-toi.

The sad thing about it is that not all of the words he gave me are Tló-hōm-tah́-hoi. When asked for a word in his language, he remarked that the one that came first to his mouth was the Hoopa, after that the Chemaŕeko, and then, if he remembered it, his own, the Tló-hōm-tah́-hoi. He said the Hoopa word didn't bother him [it being Athapaskan and so fundamentally different] but that the Chemaŕeko word did--and in proof of this I find twelve Chemaŕeko words among the thirty-five he game me when asked for those of his own language. [In the accompanying fragment of vocabulary the Chemaŕeko words are indicated by the

[1] Saxy Kid speaks English and is not averse to talking, but when interviewed soon becomes nervous and possessed of the idea that he cannot remember any more words of his language. In spite of this drawback I obtained more than double the number of words previously secured, and have no doubt that on the next visit, still others may be obtained.

letter C placed before each].

FRAGMENT OF TLO-HOM-TAH-HOI VOCABULARY AS GIVEN ME BY SAXY KID,

OF WHICH 12 WORDS ARE UNMISTAKABLY CHEMAREKO

(Words obviously Chemareko are preceded by the letter C and followed in brackets by the word as spoken by the Chemareko. All words are here spelled phonetically according to the English sounds of the letters and syllables.)

Man		Ke'-hish, (also given as Kā'-hāsh)
Woman		Kit-te-shahp'-ho and Chip-pah'-pi-nup'-how
Baby		O-lā chit'-tah (=little one)
Head	C	Hā'-muk [He'-mah]
Eye	C	He'-suk [Hoo'-sut]
Heart		Ke-wah'-sho
Good		His'-sik kin'-tah
Fire	C	Ah'-po [Ah'-poo]
Rock	C	Kah' [Kah'-ah']
Wood	C	Pă-shó'-ah [Poo-soo'-ah]
Knife		Kā-mutch-kah'-ni
Pipe	C	Ah'-nah-pah [O'-ne-pah]
Tobacco		Koo'-mah-tsā'-wah
Basket		Pow'-wah

Burden basket		Han'-nah-me-shah'-tin	
Dipper basket		Kā'-in	
Acorns		Kāp'-ne	
Salt	C	I'-ke	[Ah'-ke]
Hot weather		El-hun'-tah	
It is hot	C	El-lŏ	[El-lah'-tah]
Big	C	Chā'-wah	[Chā'-woo]
Little or little one	C	O-lā chit'-tah	[Oo-lā'-tah]
Black		Pan'-nal-lah or Pan'-no-lah	
Yes	C	Hā'-mo	[He'-mo]
No		Kah-to'-mah	
Grizzly bear	C	Se-sam'-lah	[Ches-am'-lah]
Black bear		Pan'-no-lah se-sam'-lah	
Elk		Kah'-pe-tin	
Deer		Ah'-no	
Dog		Ke-sho'-ki	
Great horned owl		Ho-rah-ruk'-kum	
Blue grouse		Mum'-lah-trā	
Bluejay (crested)		So-ko'-chā	
Flicker (Colaptes)		Chā'-am-men or Che'-am-min	
Grasshopper		Sāt'-too	
Our name for our tribe		Tlo'-hōm-tah'-hoi	
Our name for Che-mar-re-ko		Che-mil'-i-ko	
Our name for Hoopa tribe		Che-pah'-pe-nup-how	
Our name for Cecilville tribe (on South Fork Salmon River)		Kah-hoo'-tin-e'-ruk	

In addition to the twelve Chemareko words above mentioned, Saxy Kid gave me <u>Kow'-wŏ</u> for rattlesnake but at once corrected himself, saying it was Chemareko.

The Tlo'-hōm-tah'-hoi were in contact with six tribes, four of which speak widely different languages. These tribes are: The Athapaskan Tin'-nung-hen-nā-o or Hoopah on the west, and Tsă'-nung-hwă on the southwest; the Karok of Redcap Creek on the northwest; the Shastan Ko'nomeho and Hah-to-ke'-he-wuk on the north and northeast; the Che-mar'-re-ko on the east and south.

MEMORANDUM CONCERNING THE REPRODUCTION OF THE MAP

The colors on copy should not be followed. The distinct stocks--Shastan, Karok, Wintoon, Chemareko, Tlohom-tahhoi, and Athabaskan--should be strongly differentiated. But the three Shastan tribes--Shaste, Konomeho, and Hahtokehe-wuk--need differ only slightly in tone or intensity. The same is true of the three Athabaskan tribes--Hoopa, Tsanunghwa, and Hwilkut.

Dixon's statement was based on seven words of a language, said ~~believed~~ by him, (correctly I believe) to be New River, but without information as to the home region of his informant. These, with corresponding words of Konomeho and New River obtained by me are shown in the following table:

	Konomeho obtained by me	New River of Dixon	New River obtained by me
Man	ah'-wah-te'-kwah	ge' 'ic	ke'-hish
Head	chah-row	kin' nux	
Eye	oo-e	ki'' oi	
Teeth	ē'-tsow	ki' 'tsau	
Water	aht'-sah	ga'ats'	
Salmon	ke-tar'-re	kit' tun	
Wood	ah-mak' and ho-titch-ah-i'-ik	ga 'au'	

Dixon compared three of the [head, eye and man] with words of an unidentified language that he believed ~~by him~~ to be Konomeho, but which widely differ~~ent~~ from corresponding words in my ample Konomeho vocabularies.

Chemareko word did--and in proof of this I find thirteen Chemareko words among the thirty-five he gave me when asked for Tlo-hom-tah-hoi! In the accompanying fragment of vocabulary these are indicated by the letter C placed before each Chemareko word.

Comparison of the thirty-five words given me by the Tló-hōm-tah́-hoi informant (Saxy Kid) with corresponding words in the languages of neighboring tribes shows no resemblance whatever to either Hoopa, Karok, or Wintoon, but discloses the fact that two or three agree closely with Kónomého, and that, as above stated, twelve ~~words~~ are Chemaŕeko. This is not surprising in view of the circumstance that on the east and south the territory of the New River tribe was in actual contact with that of the Chemaŕeko, that Saxy Kid ~~said he~~ spoke Chemaŕeko as well as Hoopa, and that he warned me that the Chemaŕeko word came to his mouth before that of his own language (which in most cases he had forgotten). That the Chemaŕeko words were spoken inadvertantly seems clear

also from the fact that not only ~~both~~ Saxy Kid but also ~~and~~ the several Chemaŕeko and Hoopa informants had insisted that the languages of the two tribes were "wholly different". It seems fair to infer therefore that the twelve words above listed are <u>unmistakably Chemaŕeko</u>.

¶ In addition to these it should be mentioned that the <u>Tlo-hōm-tah-hoi</u> word for good is <u>his-sik kin-tah</u>, suggesting the Chemaŕeko word <u>e-se-tah</u>; and the word for Bluejay is <u>so-kó-chā</u>, strongly savoring of the Chemaŕeko <u>chó-go-gó-chā</u>. In the case of the jay however the word comes from its voice and therefore may not be borrowed.

Omitting the jay ~~these also~~, there remain twenty-two words to be accounted for.

It has been assumed by anthropologists that the New River Indians were Shastan. However, comparison of the twenty-two (or at least twenty-one) non-Chemaŕeko words with corresponding words in my very full vocabularies of the several Shastan tribes reveals ~~brings to~~

only two resemblances: In Tlo'-hōm-tah'-hoi the word for deer is an'-no. In the three geographically nearest Shastan tribes--Kónomého, Hah-to-ke'-he-wuk, and Shaste--it is ah'-row (or ah'-do). In Tlo'-hōm-tah'-hoi the openwork pack basket is han'-nah-me-shah'-tin. In Kónomého and Shaste it is kah'-noo and 'hah-no respectively.

One other word is troublesome. It is ke-hish [also given as kā-hāsh], the Tlo'-hōm-tah'-hoi word for man. Man in the series of Shastan tribes is ah-wah-te'-kwa, but--and this may be significant--the word for tribe in Kónomého, Hahtokéhewuk, and even Okwah'-nootsoo, is hish.

When it is remembered that on the north and northeast the New River Tlohōmtahhoi were in direct contact with the Kónomého and Hahtokéhewuk ~~on the north and northeast~~ it may be assumed that these two (possibly three) words are either borrowed or indicate Shastan relationship.

After eliminating all words of Chemaréko and Shastan flavor there still remain twenty ... that appear to be quite unlike those of any known tribe--in other words they seem to represent a distinct language--the Tlo'-hōm-tah'-hoi--previously unknown save for the seven words of 'New River' published by Dixon in 1905.

Insert 3 line ¶ from top p. 10

~~Now that the languages of all the tribes of the region except the New River Tlo'-hōm-tah'-hoi are ~~now~~ known, it would seem to follow that his supposed Ko'nomeho must be Tlo'-hōm-tah'-hoi.~~

It is exasperating to find that, with a single exception the subject-words of Tlo'-hōm-tah'-hoi obtained by me are not the same as those obtained by Dixon. The exception is the word for man, which Saxy Kid gave as ke'-hish, and Dixon (in his New River list) as ge''ic--the anthropologic way of writing the same word. [1]

Of Dixon's subject-words, ten were not obtained by me. [2] Of the thirty-three remaining, five may be regarded as

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[1] The word for Indian given as 'Konomihu' by Dixon is kis'apuhiyu --possibly a slurred hybrid of kis and ah-wah-te-kwah (the latter part being the Shastan word for man).
The seven New River words published by Dixon in 1905 (without information as to source) are: Man ge''ic; head kin'nux; eye ki''oi; teeth ki''tsau; water ga'ats'; salmon kit'tun; wood ga'au'.

[2] Namely, wild Indian, rock pinnacle, saddle of mountain, a ford, stingy, ugly, eat, newt, wild onion, and another kind of wild onion.

more or less akin to ~~true~~ Kónoméhо [1], leaving twenty-eight to which I see no resemblance whatever. Dixon's phrases or short sentences are not the same as those in my vocabularies, so I have nothing to compare them with.

The conclusion seems inevitable, namely: That Dixon's Konomihu and the real Kónoméhо are very distinct languages. And since my vocabularies were obtained from different members of the Kónoméhо tribe, of both sexes, and in different years, and are identical in almost every particular, they must be accepted as true Kónoméhо. His words therefore must belong to the language of ~~a very different~~ some other tribe. And since the New River tribe was the only unknown tribe in the region, it would seem to follow that these words must belong to it.

Tr. to p. 11

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[1] These are:

	given as Kónoméhо by Dixon	Kónoméhо obtained by me
White fir [Abies]	sa'maka	E-sah-kwi-ah-'he-ho
Incense cedar [Libocedrus]	kiṅaxo, qoā'	In-năth-hah'-ho
Hazel [Corylus]	xaśkipāma	Hah'-soo-ko'-ho
Lake	t!iṅapzau	Ip-hah'-nah
Obsidian	k!e'tspai	Ep'-ho 'hah'-kwi

Tr. to p. 15

DIXON'S 'KONOMIHU' seems to be NEW RIVER TIO-HŌM-TAH-HOI

tr to top p. 8

Examination of the fragment of a supposed "Konomihu" vocabulary obtained by Dixon in 1903[1] (published in 1905 and 1907) shows that it is not Kónoméno, as I wrote Dixon several years ago. Comparison of Dixon's supposed Konomeho with my excellent and doubly checked ~~Kónoméno~~ vocabularies of ~~that~~ tribe proves that ~~it has~~ they have little in common; ~~with that language~~; nor does it fit into any of the languages of which I then had vocabularies--and I had them of all the known tribes of northwestern California except two--the New River tribe and the tribe formerly living on the upper ~~forks~~ branches of Salmon River, both of which were said to have been long extinct. It seemed obvious therefore that it must be one of these. And since the New River tribe lived on the far (south) side of the high Salmon Mountains I then assumed that the language in question was more likely to

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1/ Dixon in 1905 wrote: "The two women who were my informants were able, with much difficulty, in the course of several days, to recollect some 75 words and short phrases, which they remembered to have heard their father (a mixed blood of the Shasta and the local tribe) use many years before." (Am.Anthropologist, Vol.7,No.2,p.214, April-June 1905). Two years later he published 43 words and 18 phrases, stating that they were "secured with some difficulty" from a woman whose grandfather used the language "some thirty years before". (Bull.Am.Mus.Nat.Hist.,Vol.17, pp.495-498, July 1907)

be that of the more accessible tribe--the one on the upper branches of Salmon River. But on finally obtaining a vocabulary of this tribe, the name of which proves to be Hah-to-ké-he-wuk, comparison shows that I had been mistaken.

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middle 11 pg

~~Although the evidence is not absolute, it is highly probable that Dixon's words of supposed Konomeho are really Tlo-hōm-tah-hoi.~~ Hence in tabulating the seven words given by him as New River in 1905 I am taking the liberty to add those he published two years later as "Konomihu",[1] along with the twenty-three New River words obtained by me (including the bluejay and the Shastan-like words for deer and packbasket).

believed by me to be Tlo-hom-tah'-hoi

FRAGMENT OF ASSUMED TLO-HŌM-TAH-HOI VOCABULARY

Words given by Dixon as New River are preceded by the letter N. All others, including those in brackets, are his 'Konomihu'.

English word	As obtained by me	As written by Dixon[2]	As written in phonetic English
Man	Ke'-hish; Kā-hāsh	N ge''ic [kis'apūhiyū][3]	ga' esh
Woman	Kit-te-shahp-ho and Chip-pah'-pi-nup'-how		
Baby	O-lā chit'-tah (=little one)		
Indian		kis'apuhī'yu	kes' ah pŭ hē' yoo
Head		N kī'nnux [kī'na]	kēn' nuh [kē' nah]
Heart	Ke-wah'-sho		
Eye		N ki''oi [same in both]	ke' oi
Teeth		N ki''tsau	ke''tsau
Back		kī'kīwatitxop	kē' kē wah tet 'hop

[1] Only five were in both his lists. These are: head, kin' nux in his New River; ki' na in his 'Konomihu'; eye, ki''oi in both; man, ge' ic in New River; kis' apūhiyū in Konomihu; water, ga' ats' in New River, kum' ma in 'Konomihu'; salmon, kit' tun in New River, yānni in 'Konomehu'.

~~[2] Words given by Dixon as New River are preceded by the letter N. All others, including those in brackets, are his 'Konomihu'.~~

[3] Given as man in his first [1905] 'Konomihu' list, as 'Indian' in his second list [1907].

	As obtained by me	As written by Dixon	As written in phonetic English
Hand		ki' poman	ke' po mahn
Legs		kahā' masākanā' tsxsu	kah hā' mah sā kah nāts' - 'hsoo
Hair		t! ā' wai	t! ā' wi
Good	His'-sik kin'-tah		
Stingy		kŭxiwī' wi	kŭ 'he wē' we
House		in' nnokwayig	en' nok wah yeg
~~Fire~~			
Wood		N ga' au'	gah' au'
Knife	Kā'-mutch-kah'-ni		
~~Pipe~~			
Tobacco	Koo'-mah-tsā'-wah		
Acorns	Kāp'-ne		
~~Salt~~			
Water		N ga' ats' [kum' ma]	gah' ahts' [kum' mah]
Lake		t! in' apxau	t! en' ahp 'hau
Creek		kinapxig	ken ahp 'heg

	As obtained by me	As written by Dixon	As written in phonetic English
Mountain		kip	kep
A flat		pā'wi	pā'we
A ford		hau'na	hau'nah
A trail		k!enōm'	k!an ōm'
Rock (stone)		quā'sunip	kwā'sun nep
Obsidian		k!e'tspai	k!at'spī
Sand		kit'!uts	ket'!uts
Night		qummā't't!au	kwum māt't!au
Hot weather	El-hun'-tah		
~~Big~~			
~~Little or little one~~	~~O-lā chit'-tah~~		
High		pāk'wai	pāk'wī
Straight		is'abunnatŭtsŭ'kum	es'ah bun nah tŭt sŭ'-kum
Ugly, bad-looking		atanē'wig kip'xawi	ah tah nā'weg kep''hah we
Black	Pan'-nal-lah		
No	Kah-to'-mah		

space O.K.

	As obtained by me	As written by Dixon	As written in phonetic English
Grizzly bear		kāmkā' tsinèau	kām kāt' sen ā au
Black bear	Pan'-no-lah se-sam'-lah		
Coyote		qōmū' tsau	kwō moot' sau
Dog	Ke-shó'-ki		
Fox		kī' putska	ke' put skah
Elk	Kah'-pe-tin		
Deer	Ah'-no		
Ground squirrel		kī' pnikawats	kēp' nek ah wahts
Bat		kitcŭm' uni	kech ŭm' oo ne
Great horned owl	Ho-rah-ruk'-kum		
Blue grouse	Mum'-lah-trā		
Bluejay (crested)	So-ko'-chā		
Flicker (Colaptes)	Chā'-am-men or Che'-am-min		
Frog		k!uts' watin	k!uts' wah ten
Newt		tapā' kan	tah pā' kahn
Salmon		N kit'tun [yān'ni]	ket' tun [yān' ne]
Trout		sa' hawai	sah' hah wī
Grasshopper	Sāt'-too		

	As obtained by me	As written by Dixon	As written in phonetic English
Basket	Pow'-wah		
Burden basket	Han'-nah-me-shah'-tin		
Dipper basket	Kā'-in		
White fir		sa'maka	sah' mah kah
Cedar		kin'axo, qoā' space O.K.	ken' ah 'ho, kwoā'
Spruce		qohī'ma	kwo hē' mah
Hazel		xas'kipāma	'has' ke pā mah
Brush, bushes		ki'tsa	ket' sah
Eat		tammā'hawĕ	tam mā' hah wĕ
Where do you come from?		tcā'ma hāyi space O.K.	chā' mah hā ye
Who is that?		kīpa'ha'po	kē pah' hah po
I'm afraid of him		kip'isinikwai	kep' es en e kwī
Come here		ma'tikina	mah' te ke nah
Go away		kī'ts!iyatsau	kēts! e yah tsau
Go away! I'm just going to hit you		yīs'anamnās space O.K. yās'amati tcapātitakya	yēs' ah nahm nās yās' ahm ah te chah pā tet ak yah
Get down		k!ihī'tsinnihauwĕ	k! eh ēt sen ne hau wĕ

Some years ago, when working with a remnant of the Chemareko tribe on New River and in the Burnt Ranch region of Trinity River, I met an old Indian known as Saxy Kid who was born and had spent his early childhood on New River; but during the destruction of his people by the gold miners in the fifties he had been taken to Hoopa Valley. He told me that he was then only a young boy; that he had lived with both the Chemareko and the Hoopa--chiefly the latter--and had forgotten his own language, which he insisted is "wholly different" from either. He speaks Hoopa like a member of that tribe, and also speaks Chemareko. He remarked that when I asked him for a word in his language, the one that came first to his mouth was the Hoopa, after that the Chemareko, and then, if he remembered it, his own, the Tlo'-hōm-tah'-hoi. He said the Hoopa word didn't bother him [it being Athapaskan and so fundamentally different] but the Chemareko word did--and in proof of this I find ten Chemareko words among the thirty-five given me for Tlo'-hōm-tah'-hoi!

Our word	Tlo'-kōm-tah'-hoi	Shas-te	Ko'-no-me'-hoo	Che-mah'-re-ko	Karok	Hoo'-pah	Win-toon
Man	Kā-hāsh	Ah-wah-te'-kwah	Ah'-wah-te'-kwah	C'ne-mahr | Ē-tre | E'-che	Ah'-wahn-sah	Hōs'-ti	Wē'-tah
Woman	Chip-pah'-pi-nup'-how	Tă-re'-che	Tă-re'-che	E-chin-che-al-lah | E-chin-dri'-el-lah | E-choon-lal'-lah	Ah-sik-tow'-wan	Tsung'-mes-klōn	Pŏk'-tah
Knife	Kā'-much-kah'-ni	Ah'-kah'-di' | Ik-kah-ri'	Hah-che'-ri	Choo-sel'-le	Yu-he'-rim	Yā-wil-'ket	Hunting Knife: Kel'-le Kel'-le | of stone: Ol'-wan'-nus
Tobacco	Koo'-mah-tsā'-hwah	Oo'-ah | E-shē'-tah-oo'-rah	Oo'-ah | O'-wah | O'-bah	Chim-mar'-roo	E-hā'-dah | E-hā'-rah	Min'-tā-itch'-wah	Lŏl'
Pack basket	Han'-nah me-shah'-tin	open weave: Hah'-no | close weave: Cher'-ro-wah	'Kah'-noo	Sahn'-ke-en	Ah'-tim-num	Hi-tem'-mi'-hl | open weave: Mā'-kis-wahl	open weave: On'-kop-pe | tightly woven: 'Kop-pe
Small basket dipper	Kā'-in						
Bear	Se-sam'-lah	Grizzly: Aht'-sā | Black bear: Ā-hah	Hā'-hah	Ches-am'-rah-lah | Ches-am-mă-rah	Vid'-do-soor' | We'-roo-soo	Sah'ts | Sah'-ahts	Grizzly: We-mah | Black bear: Chē'-hl | Ches'-lah
Elk	Kah'-pe-tin	Hah'-tah'-kah'	Hah-tă'-kah | Hah'-tuk-kah'	I-ā'-no | Ah'-ā'-no	Ish'-yū^{ch}	Me'-keo ko'-tsă	Ko'-lit | Koo'-lit
Deer	Ah'-no						
Acorns	Kāp-ne	Cho'-kwit	How'-kŏ	Yu'-tre	Hoo'-rish	Tit-sik | Dit'-sik	Klē'-le | Klith'-ē
Flicker	Che-am'-min	Tsook' | Tsoo'-koo	Tsook'-ho | Choo'-koo | Tsock	Choo-red'-doo	Thook"	Ming'-choo^{ch}-mil'	Che-lā-oo
Rattlesnake	Kow'-wo [Chemar'reko word]	Ho-wah'-te	Ho-waht'-te-re	Kow'-wool | Kah'-woo	Tah'-pas up'-soon | Tah-pas ahp'-soon	Nit'-sah ho'-tsin | Klew-woo^{ch}	'Klahk
Dog	Ke-sho'-ki						
Gt. Horned Owl	Ho-rah-ruk'-kum						
Calif. Crested Jay	So-ko-chā						

Tlo'-mah-tah'-hoi

Tlo-mah-tah'-hoi

Comparison of the thirty-five words given me by the Tlo-hōm-tah-hoi informant (Saxy Kid) with corresponding words in the languages of neighboring tribes shows at once that ten ~~~~~~~~ are Chemareko. For in view of the facts that on the east and south the territory of the New River tribe was in actual contact with that of the Chemareko, that Saxy Kid said he spoke Chemareko as well as Hoopa and warned me that the Chemareko word came to his mouth before that of his own language (which in most cases he had forgotten), and in view of the additional fact that both Saxy Kid and the several Chemareko informants previously worked by me insisted that the languages of the two tribes were wholly different, it seems fair to infer that ~~~~ the ~~~~ ten ~~~~~~~~ words above listed are really Chemareko. In addition to these the Tlo-hōm-tah-hoi word for good is his-sik kin-tah, suggesting the Chemareko word e-se-tah.

This leaves twenty-five words to be accounted for.

It has been assumed that the New River Indians were Shastan. However comparison of the twenty-five non-Chemareko

words with corresponding words in my very full vocabularies of the several Shastan tribes brings to light only two resemblances: In Tlo-hom-tah-hoi deer is an-no; in Konomeho, Hah-to-ke-he-wuk and Shaste it is ah-row (or ah-do). In Tlo-hom-tah-hoi the open-work burden basket is han-nah-ma-shah-tin; in Konomeho and Shaste it is kah-noo and 'hah-no respectively.

One other word is troublesome. It is ke-hish, the Tlo-hom-tah-hoi word for man. Man in the series of Shastan tribes is ah-wah-te-kwa, but--and this may be significant--the word for tribe in Konomeho, Hahtokehewuk, and even Okwahnootsoo, is hish.

When it is remembered that the New River Tlohomtahhoi were in direct contact with the Konomeho and Hahtokehewuk on the north and northeast it may be assumed that these two (possibly three) words are borrowed.

But after eliminating all words of Chemareko and Shastan flavor there still remain twenty-two (88 percent) that appear to be quite unlike those of any other known tribe--in other words they seem to represent a wholly unknown language.

FRAGMENT OF TLO-HŌM-TAH'-HOI VOCABULARY AS GIVEN ME BY SAXY KID, OF WHICH TEN ARE UNMISTAKABLY CHEMAREKO

Man	Ke'-hish, Kā-hāsh
Woman	Kit-te-shahp-ho and Chip-pah'-pi-nup'-how
Baby	O-lā chit'-tah (=little one)
Head	Hā'-muk
Eye	He'-suk
Heart	Ke-wah'-sho
Good	His-sik-kin-tah
Fire	Ah'-po
Rock	Kah'
Wood	Pă-sho'-ah
Knife	Kā-mutch-kah'-ni
Pipe	Ah'-nah-pah
Tobacco	Koo'-mah-tsā-wah
Basket	Pow'-wah
Burden basket	Han'-nah-me-shah'-tin
Dipper basket	Kā'-in
Acorns	Kāp'-ne
Salt	I'-ke
Hot weather	El-hun'-tah
It is hot	El-lŏ
Big	Chā-wah
Little or little one	O-lā chit'-tah (Same for baby)
Black	Pan'-nal-lah

	Tlo-hōm-tah'-hoi Words from Saxy Kid
Yes	Hā-mo
No	Kah-to'-mah
Grizzly bear	Se-sam'-lah
Black bear	Pan'-no-lah se-sam'-lah
Elk	Kah'-pe-tin
Deer	Ah'-no
Dog	Ke-sho'-ki
Great horned owl	Ho-rah-ruk'-kum
Blue grouse	Mum'-lah-trā
Bluejay (crested)	So-ko'-chā
Flicker (Colaptes)	Chā-am-men, Che'-am-min
Grasshopper	Săt'-too
Our name for our tribe	Tlo-hōm-tah'-hoi
Our name for Che-mar'-re-ko	Che-mil'-i-ko
Our name for Hoopa tribe	Che-pah'-pe-nup-how
Our name for Cecilville tribe	Kah-hoo'-tin-e'-ruk

FRAGMENT OF TLO-HŌM-TAH'-HOI VOCABULARY (from Saxy Kid)

Man	Ké-hish; Kā-hāsh
Woman	Kit-te-shahp-ho and Chip-pah'-pi-nup'-how
Heart	Ke-wah'-sho
Wood	Pă-sho'-ah
Knife	Kā-mutch-kah'-ni
Tobacco	Koo'-mah-tsā'-wah
Basket	Pow'-wah
Burden basket	Han'-nah-me-shah'-tin
Dipper basket	Kā'-in
Acorns	Kāp'-ne
Hot weather	El-hun'-tah
It is hot	El-lŏ
Little or little one	O-lā chit'-tah (same for baby)
Black	Pan'-nal-lah
No	Kah-to'-mah
Elk	Kah'-pe-tim
Deer	Ah'-mo
Dog	Ke-sho'-ki
Great horned owl	Ho-rah-ruk'-kum
Blue grouse	Mum'-lah-trā
Flicker	Chā-am'-men
Name of our tribe	Tlo-hōm-tah'-hoi
Our name for Hoopa tribe	Che-pah'-pe-nup-kow' - how
Our name for Cecilville tribe	Kah-hoo'-tin-e'-ruk

FRAGMENT OF TLO-HŌM-TAH'-HOI VOCABULARY

Man	Ke'-hish; Kā-hāsh	Elk	Kah'-pe-tim
Woman	Kit-te-shahp-ho and Chip-pah'-pi-nup'-how	Deer	Ah'-mo
Heart	Ke-wah'-sho	Dog	Ke-sho'-ki
Wood	Pă-sho'-ah	Great horned owl	Ho-rah-ruk'-kum
Knife	Kā-mutch-kah'-mi	Blue grouse	Mum'-lah-trā
Tobacco	Koo'-mah-tsā-wah	Flicker	Chā-am-men
Basket	Pow-wah	Name of our tribe	Tlo-hōm-tah'-hoi
Burden basket	Han'-nah-me-shah'-tin	Our name for Hoopa tribe	Che-pah'-pe-nup-kow'
Dipper basket	Kā-in	Our name for Cecilville tribe	Kah-hoo'-tin-e'-ruk
Acorn	Kāp-ne		
Hot weather	El-hun'-tah		
It is hot	El-lŏ		
Little or little one	O-lā chit'-tah (same for baby)		
Black	Pan'-nal-lah		
No	Kah-to'-mah		

"Nim - 'Mono' at North Fork Joaquin"

C. Hart Merriam
Papers
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NIM

Nim - 'Mono' of North Fork Joaquin

On the morning of October 4, 1902, I walked up North Fork gulch a couple of miles and crossed an east and west ridge, on which there are two camps of so-called Mono Indians.

An old 'Mono' man who told me his name is Che'-pah is head of the two camps on the knoll in North Fork gulch. He told me of the death of sons and daughters and brothers and sisters, and says the Indians are going very fast - "all die pretty soon".

He remembers when the first white man came. He pointed to a big pine on the ridge and said he was a small boy and was up there with his father when they saw the first white man and were afraid. The white man gave them bread.

He calls his people Nim or Num (Neum) and says they came over here from the east side of the mountains a long time ago because they were afraid of the soldiers. He says they came through Mammoth Pass and by way of the Minarets. He says he has a brother living at Bishop. He says the 'Monos' occupy the San Joaquin canyon on both sides (in this region), and that there is one camp called Keo (Keough ?) ranch near Crane Flat on way from here to Fresno Flat.

He (old man Che'-pah) gave me the following numerals and vocabulary in his native Nim language: [Vocabulary here omitted. See California Journal for 1902, 274-275a, Oct. 4, 1902.]

A very old time small oval thin stone bowl they put on the coals for cooking meat stew and other things (and which they prize very highly) they call Too-pik-we-tua. They had a large one over a

foot in diameter, and a small one. The latter I finally got, though with difficulty and at a high price.

The light yellowish strands they use for the outside winding stitches of their finest baskets, when they do not use the Tulare root, they call Se-be-tush. They say it grows higher than this in the mountains and as they had no leaves I am not sure what bush it is.

They call themselves Nim or Neum. They call the Chuk-chanceys (living to the north) Wah or Woah; and the Indians living south beyond the high ridge south of the San Joaquin Ko-ko-hé-bahs.

All of these Mono Neum Indians are living in houses. At the 2nd camp however, besides 2 houses, is a genuine conical bark hut with slightly protruding entrance. At both camps large quantities of shucked acorns are drying on cloths on the ground and in large openwork scoop baskets. They have also basketsfull of the ground and leached acorn meal with all the bitter washed out. They call it Ka^{h}-wa^{h}-na^{h}, which is essentially the same word as the Mono Paiute name for their closely woven burden basket (Ka-wo-na^{h}).

At both camps I found several large and some small baskets full of the newly-made acorn mush (Ek-ké-vy) made from the acorn of the black oak (We-up).

Old Ché-pah told me that in former times his people kept watch of the breeding places of the Golden Eagle, and every spring got the young and raised them by hand, catching them rabbits, squirrels, quails and so on. When the eagles were full grown and in good plumage they took them to neighboring tribes and placed them on the ground in the camp. The head man of the camp to which a live eagle was brought had food set before the new comers and gave them

anything in camp — horses, baskets, beads, money -- anything and everything they wanted. It is hardly necessary to add that Golden Eagle plumes are prized by nearly all Indians, and are worn on ceremonial occasions, dances, and war parties.

Old Che'-pah (or Che'-po) said his people used to make many rabbit skin blankets, like those now made by the Paiutes and some other tribes.

He could not give me words for light and dark, or for day except the morning, which he called Tab-oo-hat. Water and river are both Pi'-ah.

They make cord of the tough bark of Fremontia, which is common here (Wat-si'-ve-a^{h}).

They keep quantities of sour-berry -- the acid coated red berry of the squaw bush or aromatic sumac (Rhus trilobata) — which they crush and put in water to make a cooling drink, of which they are very fond. They also make Manzanita cider like the Mu'-wah.

They gather quantities of the small black seeds of tarweed (Madia elegans) by beating out with a paddlespoon (Cheek-oo) into another basket. These seeds they call Ōrn or Pinole. They roast them by shaking with coals in a basket and eat either alone or mixed with Manzanita berries and acorns and pine nuts.

~~They have a name for every kind of tree and bush.~~

In a walk I took in late afternoon I struck another camp in the chaparral a couple of miles north, on the west side of the stream (North Fork). It consisted of a couple of rough brush shelters and 3 women with 3 children. They were engaged actively in shucking acorns and had stacks drying. They had also some leached acorn meal

and a big bowl basket of acorn mush.

Among their baskets was a small and fine one, beautifully made, with rattlesnake bands above and below, with a horrible band of Arabic numerals between, and crosses of brilliant dyed fibers, green and red -- the worst monstrosity I have yet seen in Indian baskets, though I've seen two others decorated with our numerals.

In the camps visited this morning are many good old baskets and some new ones. I bought about a dozen.

--California Journal for1902, 273-279. Oct. 4, 1902.

NIM

October 5, 1902. I got up before daylight this morning and walked two miles north (across ~~the~~ North Fork and on) to the 2nd camp of Mono Nim Indians, which I reached long before sunup. Carried my heavy camera and plates and photographed the cedarbark covered hut (Tor-no-ve) with 5 women and a lot of baskets about. Got the camera set up and the baskets arranged and women paid (4 bits apiece or $2.50 for the picture) and had to wait sometime for the sun to rise so as to have light enough.

The women showed me another old stone cooking dish just like the one I got yesterday only somewhat larger and fully 5 inches deep. As they wanted $20 for it, I left it - reluctantly. They have 2 kinds of coarse rod scoop baskets which they call respectively yet (or yat or yet-ta) and chem-mý-ah. They are very much alike, differing slightly in the way the rods are worked in at the big end. The yet-ta is generally of peeled rods; the chem-mý-ah of unpeeled red rods.

They got breakfast while I was there and made coffee and big tortillas, which they cooked on a flat stone. They had lots of acorn mush. They had 4 or 5 children (all young) and lots of dogs and cats. They asked me to come again next year.

After leaving their camp I returned by way of old man Che-po's camp and photographed him and his wife and his son and son's wife. Then walked fast and ran the remaining mile to North Fork and reached the hotel at 7:45am.

Got a fine old large cooking basket (Ap) with water snake vertical and horizontal design, from old Che-po's wife, who says she made

it long ago.

There are numerous camps of Mono (Nim) Indians in the region about North Fork, and South Fork (so-called) of North Fork; and between North Fork and the San Joaquin River, and on the sloping north side of the canyon. On the way across I visited two, and got some good baskets at each. The first was the camp of Pomona, widow of the old chief. She lives on the south side of the road about 3½ miles from North Fork and right where the branch road turns off to cross the San Joaquin.

The second was on the cross road about 5 or 6 miles from North Fork and nearly half way down the canyon. At both, quantities of shucked acorns were drying and fresh acorn mush was plenty in the cooking baskets.

At the lower camp was a pile of just roasted cones of Digger pines with a pile of the thick scales just hammered off with a stone, and a chem-ey'-ah basket ½ full of the roasted nuts.

At this camp I got a white braided carrying band which they call Pab-bo (or pab-o) and several interesting baskets one of which is deeper than broad, with vertical sides and quail plume (or grasshopper leg) design, and looks like some of the Lake Co. baskets. The old woman called it Soy-on, but I am not sure that this does not refer to the design (or red color of the design), or that the basket was made here.

--California Journal for 1902, 280-283, Oct. 5, 1902.

"The Sage of the Vanishing Wik-chum'-ne"

mss. n.d.

C. Hart Merriam
Papers
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cc

Wik-ki-ja-ru

[Ms by me
Not published]

the sage of the vanishing Wik-chum'-ne.

More than three quarters of a century have passed since the silver rays of the harvest moon, filtering through the domed heads of the great Kamiah oaks, first daffled the dusky cheeks of little Wik-ki-jä'-ru.

Although the daughter of a powerful chief she, was, like all Wik-chum-ne infants, firmly lashed in her Ich-hi'-che (cradle).

Na-ha-ah the black bear ate his suffer of manzanita berries in the chaparral across the creek, Wa-hä'-zhit the mountain lion lurked in the near-by trail, Ki'-u the coyote uttered his dismal howl, and Hu-tu-ru the hoot owl make the echoes of the night, but Wik-ki-jä-ru heard them not. Soundly she slept till Hó'-mut the Quail called loudly hom-de-do, telling all that day had come.

While her mother was getting up and preparing breakfast for the family, her little eyes opened & peered about, & although she could move her head only a little she saw several things that interested her ~~much~~ much.

She saw Tä-u the cottontail, skulking in the edge of the chaparral, and Bó-hal the groundsquirrel, running back & forth under the oaks, gathering acorns for ~~his~~ breakfast. The brown Towhee, & the Pickle-bill were scratching among the dead leaves when a band of quail came scurrying along, gobbling up every catabis in sight. Oh-pia the dove was cooing to her mate on the branch when the shrill cry of the jay gave her warning in time to escape the sinister swoop of So-hofe the hawk. Then the caw-caw of Ad-o-mat the crow, & the exultant cry of _____ the kingbird showed that the birds were glad. Next came Lil-fil the shrike, flitting black & white as he brought a big grasshopper to impale on a convenient

thorn.

Wik-ki-ja-ru saw all these things and her keen eyes sparkled with interest. A moment later this interest grew into excitement as Tok-hal the jackrabbit, closely followed by his mortal enemy Ki-u, the coyote, sped by ~~along~~ bounded across an open space & disappeared in the chaparral. At this she clapped her chubby hands & uttered a little cry which brought her mother to her side.

Not many minutes passed before she was given a little acorn jilly. (This is made by cooking acorn flour in a basket. First the acorn meats are pounded in a stone mortar, usually (one of a number dug out of a huge granite rock that) commands a view of the surrounding country while the women may work and at the same time observe the approach of friends or enemies. Then the meal is put into a flat circular basket

called ky-o-ta in wh it is shaken to separate the fine from the coarse. The fine meal is ~~then~~ leached to take out the bitter taste, & is then put into a deep bowl-shaped basket, ka-chaw', half full of water, into which are dropped 2 or more hot stones. The hot stones make the water boil & the mush soon thickens & cools, like porridge, when it is done it is allowed to cool. It is now a pinkish-gray jelly of wh all California Indians are extremely fond. Among many tribes it is still the staple food. They eat it from dainty little basket bowls, often decorated with strange designs. ~~staple food~~.

When Wik-ki-ja-ru's teeth appeared she was fed choice bits from the loin of the deer (wahoi) & antelope (and the back piece of the ground squirrel (bo-had) baked in a pit in the earth.)

Being the daughter of the chief and a good quiet baby, who gave no trouble, she need much attention soon became the pet of the tribe.

In those days the great San Joaquin Valley was very different from now. The vast wheat fields, orchards & vineyards of today were then undreamed of. Even the white man was unknown. # The entire country belonged to the Indians & was divided into ~~definite~~ tract or districts, each governed by a single tribe. Forests of noble oaks furnished bread to thousands ~~of people~~. Undefiled, undiminished & undiverted, the rivers, undiminished by saw mills, power plants, or irrigating ditches, abounded in fish of such great quantities were caught & dried. ~~Large~~ Bands of elk and antelope grazed the flowery plain, & deer & quail without number thronged the Kaweah Delta & adjacent hills. Now and then Sú-khan, the grizzly bear, came near to tempt the courage & prowess of the young men; otherwise there was little excitement, little to break the even course of their happy lives. Hunting was fast off

the daily routine of the men, while cooking & basket making occupied the women. Dances, feasts & other festivities were frequent, & now and then annual tribes united for some occasion of more than usual importance.

~~The climate was mild.~~ The days were bright & sunny, the nights calm & bland. There was no real winter — no snow & hardly enough rain to renew the vegetation. Meat & bread & fish were on every hand, to be had for the taking. ~~As a natural result of these~~ The mild climate and bounty of food, led to a ~~population was large~~ (large) population & many tribes clustered about the lower courses of the rivers. The territory of each was recognized & respected by the others, & as each had more than it could possibly use, quarrels were rare.

Thus the world of the Wik-chum-ne and neighboring tribes was a beautiful, sunny, happy world & the people were sober, industrious & contented

This was the world into which Wilikinas was born & in which she spent her early childhood; but it was not the world in which she was destined to spend her long & troubled life. For the white man came, bringing ~~with him brought~~ the seeds of greed and strife & disease & death.

The first white men seen by these Indians were a small party who suddenly appeared one evening on one of the branches of the Kamiah Delta. They built a fire & chopped down an oak. ~~tree~~. The felling of this tree was regarded by the Indians as a super-human act, ~~which was~~ something entirely beyond their power and comprehension. The news spread, ~~for tribe to tribe~~ & in a short time the boldest men of several tribes had gathered at ~~[illegible]~~ the camp of the new-comers ~~Whites~~ to see the wonderful white-faced & bearded people ~~[illegible]~~ ~~[illegible]~~, whom, it was believed, had been ~~suddenly~~ transported from some other world. One of the whites picked up a stick that was leaning against a tree & pointed it at an elk, grazing near by. Immediately came a heavy peal of thunder & the elk struggled & drooped dead. This was too much for the Indians; they fled in terror. - C.H.M.

"Source of the Name Shasta."

C. Hart Merriam
Papers
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(11 pt.

Publ. Journ. Wash. Acad. Sci. 16:522-525, 1926.

SOURCE OF THE NAME SHASTE

By C. Hart Merriam

Big Cuestion

The source of the name Shaste seems to have been long overlooked. Stephen Powers failed to learn anything about it, and was equally unsuccessful in his attempt to ascertain the name by which the Shaste Indians designate their own tribe.[1]

Roland Dixon, in his valuable work on the Shasta (1907) says of the name, that its origin and meaning "are both obscure", and even suggests that it may have been derived from the name of an old man "whose personal name was Shastika (Sŭstī́ka)." At the same time Dixon was aware that the name was "in use by both Achomā́wi and Atsugḗwi", but for some unknown reason concluded that "it is not a term for the Indians of this stock [Shastan] in the languages of the surrounding stocks."[2] Nevertheless Gatschet, in his Klamath Dictionary, published in 1890, ~~17 years before Dixon's paper~~, specifically states that the Klamath name for the Shaste is Shasti (alternate Sasti), and adds that "the usual form Shasta is a corruption of Shasti".[3] And, as well known,

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1 Powers, Tribes of California, p.243, 1877.

2 Dixon, Roland B.--The Huntington California Expedition, The Shasta.--Bull.Am.Mus.Nat.Hist.Vol.17,Part 5,p.384,July 1907.

3 Gatschet, A.S.,Dictionary of the Klamath Language, p.290,1890. Gatschet gives the forms Sasti and Shasti as interchangeable, adding that the Klamath Lake people call the members of the Shasti tribe Sastiam maklaks. The name given me for the Shaste by the Pit River Achomawe is Sas-te-che (alternate Shas-te-che).--

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the Klamath tribe (Lutuame) adjoin the Shaste on the east.

But Dixon's paper was published three years before the publication of Peter Skene Ogden's Snake Expedition Journal of 1826-1827, in which the matter is settled once for all. Peter Ogden, one of the most ~~indomitable and~~ determined of the remarkable series of leaders of the Hudson's Bay Fur Company's explorers and trappers, spent a couple of months in the pursuit of beaver in the Klamath Lakes country, after which he moved westerly or northwesterly to the upper waters of Rogue River, where, under date of Feb. 10, 1827, his Journal contains the following entry: "Here we are among the Sastise. Course this day west. The stream we are on [Rogue River] has no connection with the Clammitte River [Klamath]; it flows south then west to a large river. These Indians know nothing of the ocean."[4]

9 pt.

Four days later he writes: "I have named this river Sastise River. There is a mountain equal in height to Mount Hood or Vancouver, I have named Mt. Sastise [Mt. Pitt, west of the main Klamath Lake]. I have given these names from the tribes of Indians."[5]

9 pt.

Under date of March 9 he spells the name Sasty, saying: "At early hour with aid of 2 small canoes crossed over Sasty River, all safe over by 4 P.M." And again, on the 13th: "We left the Sasty Forks in our rear."[6]

9 pt.

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[4] Journal of Peter Skene Ogden: Snake Expedition, 1826-1827. (As copied by Miss Agnes C. Laut in 1905 from Original in Hudson's Bay Co. House, London, England.)--Quarterly, Oregon Historical Soc., Vol. XI, No. 2, p. 213, June 1910.

[5] Ibid, p. 214

[6] Ibid, p. 216

8 pt

The earliest appearance of the name in print, so far as known, is in Arrowsmith's 'Map of British North America' published in 1832 (2d Ed. 1834 in J.Arrowsmith's London Atlas). This map shows Shasty River well north of the Clamet [Klamath], occupying the course of the turbulent stream now known as Rogue River. Charles Wilkes in his Map of the Oregon Territory, 1841, follows Arrowsmith in adopting Ogden's name Sasty (but spelling it Shaste) for Rogue River. The same is true of Gallatin's 'Ethnographical Map of Oregon' [1848] [7] from Hale's 'Ethnology of the American [Wilkes] Exploring Expedition'.

T. C. Elliott, in an editorial footnote on page 213 of Ogden's Journals, mistakes the Shasty River of Ogden and Wilkes (which is in Oregon) for Pit River (incorrectly spelled Pitt), which is in California.

That the upper part of Rogue River is the Sastise (or Sasty) River of Ogden is obvious not only from Ogden's own account of his movements but also from the maps of Arrowsmith (1832 and 1834), Wilkes (1841), and Gallatin (1848), this part of which is avowedly based on information from Ogden.

In 1835, Michel La Framboise, a French-Canadian trapper and interpreter, gave Dr. Gairdner, then stationed at Fort Vancouver, a list of Indian tribes which includes both 'Clamet' and 'Sasty'. Of the location of the latter he says, 'On a river

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7 Trans.Am.Ethnological Soc.,New York,Vol.2,1848.

8pt of the same name to the west of No.30. [No.30 is the 'Clamet'.][8]
La Framboise, in common with other Hudson Bay trappers of the time, was of course familiar with Ogden's names.

Prior to 1851 much confusion existed in relation to the courses of the rivers of southwestern Oregon and northern California. Bonneville's Map of 1837, entitled "The Territory West of the Rocky Mountains," puts the name "Claymouth" on Rogue River for its entire course, ten years after it had been named Sasty or Sastise by Peter Ogden.

Several maps issued in the forties and early fifties show the upper reaches of Klamath River in approximately the correct position, but following Bonneville, Hale, and others in deflecting the middle course to the northwest, making it a tributary of Rogue River. But B. F. Butler's "Map of the State of California" showing the Gold Region, published in San Francisco in 1851, reverses the usual practice by showing the upper part of Klamath River as rising from the western slopes of Mt. Pitt in Oregon, thus confusing it with the Sasty River of Ogden [Rogue River], which is made to flow southwesterly [across the Siskiyou Mountains'] to reach the proper lower course of Klamath River in northern California; while the actual upper part of Klamath River is labeled Shaste River!

8pt. [8] Notes on the Geography of the Columbia River, by the late Dr. Gairdner.--Journ.Royal Geog.Sox.London,Vol.XI,p.256,1841.

The earliest map I have examined in which the name Shasta River appears on the stream now known by that name--a tributary to Klamath River from the south--is a manuscript Sketch Map of the Northwest part of California, drawn by George Gibbs in 1851 (photostat in my possession from original in Indian Office).

It has been shown that the word Saste is the Klamath (Lutuami) name for the tribe which since the publication of Hale's Ethnography 80 years ago has been commonly known as Saste (Shaste, or Shasta). It is known also that Peter Skene Ogden after spending two months among the Klamath Indians in the winter of 1826-1827, and consequently familiar with their name for the adjoining tribe on the west, entered the territory of that tribe and deliberately gave its name to the river on which he found them [now known as Rogue River], and to the great mountain at its head [now known as Mt. Pitt]. It is one of the tragedies of geographic nomenclature that these names, by reason of a break in the continuity of local knowledge of the region, have been transferred to features remote from those upon which they were originally bestowed. Still, it is something to be thankful for--from the standpoint of l.c. Anthropology--that both the great mountain and the river to which the name was transferred are still within or bordering on the territory of the Shaste tribe.

While the name of the tribe is now firmly established as Shaste (or Shasta), it should be kept in mind that this is not the name by which they call themselves. Their name for themselves is Ge'-kahts or Ke'-katch (once given me as Gik'-kahtch). Roland Dixon got it in the form Kikatsik.

1919 Sixteenth St.
Washington, D.C.

"The Three Great Curses of the Indian"

C. Hart Merriam
Papers
BANC MSS
89/19 c

THE THREE GREAT CURSES OF THE INDIAN

The Indian, be he old or young, ignorant or intelligent, inclined to good or inclined to evil, must face Three Great Curses. He cannot avoid them; they confront him at every turn and conspire to work his ruin.

They are: the Pratt Policy, the Religious Fanatic, and the White Man's Environment.

1. The Pratt Policy.-- A policy, however disguised in robes of philanthropy and religion, whose ceaseless effort is to transform an Indian into a white man in the shortest possible time and by the most direct route. It openly aims to abolish family and tribal ties, leading the youth to abhor all things Indian--with the usual accompaniment of contempt for his own parents and people.

2. The Religious Fanatic.-- The well meaning person who, irrespective of sex or creed, believes that all religions save his own are rank superstitions, and insists that the first step in improving the condition of the Ungodly Savage is to drive out his old religion and ram down his throat one of another kind. The sublime presumption of these venders of particular brands of religion, each exalting his own to the be-

littlement of the others is a present day example of religious intolerance reflecting the persistence of ancient superstitions. These enthusiasts rarely stop to think that if they succeed in destroying a man's religious beliefs and moral standards they are casting him adrift.

A century or more ago, the great Seneca Chief, Red Jacket, spoke these truthful words:

"Brother, our seats were once large, and yours were small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country, but are not satisfied; you want to force your religion upon us."

3. The White Man's Environment.-- We have replaced the Indians' happy aboriginal surroundings of freedom, independence, and abundance of food, with an atmosphere of aggression, dictation, starvation, and sin. What is the natural outcome of lifelong contact with the prevalent class of frontier whites--men who regard the Indian as just prey; men who profit by selling him bad whisky and charge for ordinary commodities at least double their value; men who consider it a joke to help themselves to his hay or break down his fences so their stock may feed on his crops; men who have

many times driven him from his ancestral home, taking possession of his water and his land; men who resist with a club or a gun any interference with such liberties as they may insist on taking with his wife and daughters!

There are those who deem strong drink the greatest curse of the Indian; but drink is only one element--albeit a highly potent one--of the complex of hostile environments we have thrown about him.

"Transmigration in California"

C. Hart Merriam
Papers
BANC MSS
80/18 c

TRANSMIGRATION IN CALIFORNIA

By C. Hart Merriam

Among the Indians of California belief in transmigration is widespread. Most of the tribes say that the mythological beings whom they uniformly call The First People became animals or other natural objects before real people were created. The belief that existing people, after death, enter, or are transformed into animals, is less common. At the same time most of the Sierra tribes and some of those in Southern California hold that a large owl (usually the Great Horned Owl) makes a practice of capturing the ghosts of the departed. This belief I have encountered from the No-to'-koi-yo or Northeastern Midoo southward to the Tejon and even to the Tong'vā of San Gabriel.

I was once asked by a Northern Mewuk if I had ever seen the broad belt of bony plates which surrounds the eyeball of the Great Horned Owl (See accompanying figure). On replying that I had, I was assured that these closely imbricating plates are the "finger nails all jammed tight together" of the ghosts caught by the owl.

The Northern Mewuk believe that the ghosts of good Indians turn at once into Too-koo'-le the Great Horned Owl and remain this bird forever after; but that bad Indians turn into Et-tā'-le the Barn Owl, Yu'-kal-loo the Meadowlark, O'-lā-choo the Coyote, or Choo'-moo-yah the Gray Fox. Whatever mammal or bird an Indian becomes after death he continues to be forever--there is no change after that.

The Pā'-we-nan or Southwestern Midoo say that when a person dies his oos or spirit goes out and may go into any one of a number of animals or things. It may turn into an Owl or a Coyote, a Snake or a Lizard; it may become a whirlwind, or it may go into the ground and become earth; sometimes, but rarely, it goes off to a good place.

Among the Southern Mewuk the old people say that if a person dies without a hole in the septum of the nose, he will turn into a fish. In this tribe it was formerly the practice of both men and women to bore the nose for the insertion of the kun-no'-wah--a rod of white stone or shell called pil'-lek.

Note

The Northern Mewuk also say that whirlwinds and dust whirls are ghosts dancing swiftly round and round, and warn people to keep out of their way.

TRANSMIGRATION

In California, belief in transmigration is more widespread even than totemism, but usually less definite in conception. Among many tribes the first people were animals, who after they became people were transformed back into animals before the present people were created. The belief that existing people, after death, become or enter into animals, while entertained by certain tribes(as the northern Mewuk and the Pa-wo-nan) is less common. At the same time most of the Sierra tribes and some of those in Southern California hold that a large Owl(usually the Great Horned Owl) makes a practice of capturing the'ghosts' of the departed. Some of the beliefs are as ingenious as they are amazing. Thus I have been asked by a northern Mewuk if I had ever seen the belt of bony plates that surrounds the eyeball of the great horned owl, and on replying that I had, have been assured that these closely imbricated plates are the finger nails of the ghosts captured by the owl!

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Transmigration

The Pá-we-nan say that when a person dies his oos or ghost goes out and may go into various animals or things. It may turn into an owl or a coyote, a snake or a lizard; it may become a whirlwind, or it may go into the ground and become earth. Rarely it goes off to a good place.

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

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TRANSMIGRATION IN CALIFORNIA

By C. Hart Merriam.

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The Pā-we-nan (or Southwestern tribes) say that when a person dies his oos or ghost goes out and may go into any one (of a number of) animals or things. It may turn into an owl or a coyote, a snake or a lizard; it may become a whirlwind[1], or it may go into the ground and become earth; rarely, it goes off to a good place.

Among the Southern Me-wuk the old people say that if a person dies without having a hole bored in the septum of his nose, he will turn into a fish. (In this tribe) ~~It~~ was the practice of both men & women to have the nose for the insertion of ~~a slender~~ which rod or bar called Kun-nó-wah.

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TRANSMIGRATION in California

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Me-wuk

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The Pā'-we-nan or Southwestern Maidu say that when a person dies his spirit (*oos*) goes out and may go into any one of a number of animals or things. It may turn into an owl or a coyote, a snake or a lizard; it may become a whirlwind,[1] or it may go into the ground and become earth; sometimes, but rarely, it goes off to a good place.

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C. Hart Merriam.

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"Tsim - she - an"

C. Hart Merriam
Papers
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80/18 c

TSIM-SHE-AN

New Metlakatla, Anatte Island, June 4, 1899. We went down to the Indian village of New Metlakatla, where we were received by Mr. Duncan who brought the Indians here and is their head.

New Metlakatla is a very interesting place. The Indians built the whole town themselves, schoolhouse, town hall, church, salmon cannery, saw mill and all. They live in tidy board houses, with fences and broad plank walks.

On landing, a number of us went to Mr. Duncan's house and he gave us the history of his 42 years with the Indians, including the events leading to the abandonment of Old Metlakatla in British Columbia and the transfer of the tribe and settlement to Anette Island on American soil. He then showed us several of the buildings and the church. The church seats 800 and is nicely finished in natural woods-- chiefly cedar and coast hemlock. It spans 70 ft. inside. We attended services here at 10:30. Our "chaplain", Mr. Nelson, made a brief address (after the first music), followed by the regular sermon by Mr. Duncan, who spoke throughout in the native language, Tsim- she-an.

The settlement is cleverly laid out with four houses to the block, so each one has a corner lot! – Otter

(Harriman Alaska Expd. Jour. I, 25, 1899.)

TSEN-NAH-KEN-NES ODDS AND ENDS

The Tsen-nah-ken-nes say that some of their people eat a very small Katydid in order to become good singers, believing that the song of the Katydid will strengthen their own voices.

Among the Tsen-nah-ken-nes, as among certain other Athapascan tribes, many of the bands are named from the valley, river, or mountain on which they live. For this purpose the word Ke-ah-hahng, meaning "belongs to the place," is added to the locality name.

[Types of Indian Baskets]

Manuscript files

C. Hart Merriam
Papers
BANC 1953
60/18 c

TYPES OF INDIAN BASKETS

By C. Hart Merriam

Introduction.

In the early days Indian baskets were made in th eastern United States, but our forefathers were not interested in basketry and almost nothing of the art has been preserved. The basketry of today, except the uninportant sweet-grass and flat plaited baskets still manufactured by a few tribes in New York, Maine and New Brunswick, and the cane baskets of the Seminoles of Florida and Chitemachans of Louisiana, is practically restricted to the region west of the Rocky Mountains.

The Plains Indians do not make baskets

But among the tribes living west of the Rocky Mountains, from New Mexico to the Pacific Ocean and from Old Mexico to Alaska, basket making is almost universal, and the number and variety of types is extraordinary. In the desert region of the southwest (Arizona, New Mexico, Old Mexcio, and southern California) most of the cooking vessels and some of the water jars are of native made pottery, but baskets also and of various kinds, are in common use; and in the vast territory stretching from the Colorado River north and west, nearly

all the water bottles, cooking vessels, receptacles, and household dishes and utensils are of basketry

The new-born babe is cradled and carried in a basket; nearly all kindd of food are gathered, stored, cooked, and served in baskets; water is brought and cooled in baskets; burdens, no matter how heavy are carried in baskets; baskets are employed in the capture of fish and game; they play an important part in the annual feasts and festivities, and are indispensable features of cerain wedding, religious, and mortuary ceremonies. After death, basket urns are used as receptacles for food for the journey to the Unknown, and the most precious pieces are burned in memory of the departed. In olden times certain tribes actually placed their dead in baskets and laid them away in caves. It is literally true therefore that from the cradle to the grave, baskets play a most important part in the lives of Indians.

A large part of the lives of the women is occupied in the construction of baskets, and in the collection and preparation of the materials of which they are made. Many of the finer baskets require

a great length of time for their construction, some a year, some more than ~~upwards of~~ a year. An equal period is expended in the search for and preparation of the materials. The squaws make long journeys from their homes to distant parts; they climb lofty mountains; they traverse deep canyons; they search the lake shores and the marshes, and they invade the torrid deserts to procure the plants that possess the various qualities necessary in the construction of the different types. ~~of baskets~~.

Indian women are economic botanists of a very high order. They not only have a name for every tree, every shrub, and the majority of flowering plants and grasses, but they know the ~~=~~ properities and vitures of each; they know what species have roots, seeds, fruits, or other parts suitable for food, those that are serviceable as medicines, those that make the best bows and arrows, and those that are adapted for

the different types of baskets. They know moreover, the relative textile strength of the root, stem, bark, wood and seed pod of a surprisingly large number of species. They know which roots and shoots best resist particular kinds of wear and strain, which are most flexible, and which most durable. They are acquainted with the variations in strength and brittlenesss that depend on age, and know at what period of the year the shoots and branches are most easily split and quartered; and ~~they~~ are familiar with the seasonal changes of color in the bark and stems. Thus the red-bud is selected after the fall rains, when the shoots are brightest red. The tule, the bulrush, and the yucca leaf are gathered green and carefully cured when green tones are desired; they are allowed to mature and ripen in the sun when rich yellows and golden browns are sought, and so on with an infinite number of materials.

PRINCIPAL CLASSES OF BASKETS

In addition to the compactly woven decorated baskets ordinarily purchased by collectors and everywhere seen in the shops, each tribe makes and has in daily use a number of kinds which, while less ornamental, are no less important as household utensils. The number of these varies with the tribe, but in all more than thirty kinds or types seem worthy of recognition. These may be grouped in a variety of ways, as by form, structure (or 'weave'), function, and so on. Arranged by uses, they may be classed as:

- Cooking bowls
  - Coiled
    - Muwa, Paiute, Washoe
    - Nishinam
    - Klickatat and British Columbia
  - Twined
    - Hoopa, Quinault
    - Tlingit, Chilkat, Haida
    - Poma
- Individual mush and soup bowls
  - Coiled
  - Twined
- Meal and flour bowls (shallow) Pima, Apache, Nishinam
- Seed gathering baskets
- Seed paddles
- Seed bottles, for carrying on journeys (Ute, Paiute, Navajo).
- Tobacco baskets

- Storage baskets for food
  - Size medium portable
    - Coiled grain jars(Apache,Pima etc.
    - Twined Pinole urns(Shasta)
  - Size large when full Stationery
    - Twined:Hoopa,for acorns,roots,fish,etc
    - Coiled:Mariposa,Cocapa etc for grain
  - Size huge;always fixed and immovable.Permanent graneries.Usually elevated on posts or housetops; sometimes enclosed in wicker buildings.
    - Muwa for acorns
    - Mohave for corn,mesquite beans
    - Luiseño for acorns,beans, grain &c.

Mortar baskets

- Winnowers
  - Circular
    - coiled
    - Twined (wocus shaker)
  - Snow-shoe shape
- Sieves
  - Pomo
  - Hoopa
- Roasters
- Scoop-trays
- Berry and Fruit baskets
- Cider filters
- Water bottles
- Drinking cups

Clam baskets (Clallam)

Baskets for catching fish

Baskets for carrying fish

Baskets for carrying live quail

Baskets for gathering cocoons or worms

Burden baskets (for carrying on the back)

Pack baskets for horses

Trunks for carrying in canoes (British Columbia

Carrying bags (Nez Perce etc)

Papoose baskets

Hats

Ammunition tubes (Huna Tlingit

Hanging pockets for eggs and odds and ends

Resin spoons (for coating water bottles)

Trinket baskets
- Paiute, Washoe
- Klamath, Makah
- Muwa
- Nim
- Luiseño (Guarita)
- Chitemacha

General receptacles (Luiseño, etc

Gambling trays
- Coiled
- Twined

Ceremonial Baskets
- Hopi sacred meal trays
- Wiktchumne sacred meal trays
- Feast bowls and various ceremonials (Muwa, Necenon

Mortuary urns

Sacrificial baskets (Cont &c

No single tribe has all of these but many tribes have each a dozen or fifteen--some more.

It is not always possible to draw hard and fast lines between the categories; still in most cases those here given may be easily recognized. A basket is often used for more than one purpose.

Thus hats become convenient ~~are sometimes used as~~ drinking cups; winnowers and scoop-trays are made to do duty as ~~used as~~ roasters, and also serve as trays for ~~for~~ drying fruit; the compactly woven burden baskets are the usual receptacles for ~~regularly used as seed~~ gathering seeds ~~baskets~~, and so on.

Here my animals were already saddled and, adding the baskets to their packs, I at once set out across the Sierra by way of Mono Trail--up Bloody Canyon, down Tuolumne Meadows, and over the land of granite domes to Lake Tenaya and the Yosemite--the very same trail the Mono Indians have followed for generations on their annual journeys across the mountains for acorns, on their hunting trips for blacktail deer, and also, in all probability, the route taken by one of their war parties in the fall of 1853, in returning from the Yosemite, where, in retribution for a pilfering expedition, they killed the old chief Tenaya and practically extinguished his band. — Cam.

MERRIAM COLLECTION OF BASKETS OF NORTH AMERICAN INDIANS.

TRIBE: NO.

Livingston Farrand, in a review of Mason's 'Aboriginal American Basketry', ~~states that~~ "Primitive basketry is of interest chiefly from two aspects, namely, method of manufacture and decoration." (Science NS, XIX, 539, April 1, 1904).

He thus subordinates ~~to~~ technique and ornamentation from [art value], all other aspects of basketry, including function, sacred & other ceremonial significance, the part played by basketry in the lives of the people, & so on. — Cam

On the left is the basket used by the women in bringing the cassava roots from the field. When in use these burden-baskets rest on the woman's back; the supporting strap passes across the woman's forehead. In the middle picture is shown a cassava grater of wood with imbedded pebbles. The sieve on the right is woven of fine strips of cane

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Animal Designs:

Man & woman
Horses
Dogs
Deer ← Deer ribs
Mt. Shelf Deer dung
Rattlesnake back
King snake
Water snake
Fish teeth
Turtle
Butterfly
Quail plume
Geese flight
Centipede
Grasshopper leg
Flies
Worms

Plant Designs:

Vines
Trees
Digger pines
Cones of digger pines
Leaves
Acorns

In preparing the acorn meal, which constututes the principal food of the Indians of California, various methods are pursued. A mortar is a fundamental necessity--something in which the acorns may be crushed. Wherever one travles in the Sierra, from the middle belt down, he comes across holes in the granite rocks like those shown in fig. The loose stones on top are the combined pestle and rubbing stone, used for crushing acorns and for rubbing or grinding them into meal. The finished mortar holes are usually 9 or 10 inches deep by 7 or 8 in diameter at mouth, tapering ~~taking~~ to the bottom, which is the size of the hammer end of the pestle. When they get deeper they are usually abandoned, and new holes are made. It is marvelous how thay can be made so round and smooth. The women are sociable and like to work in company, where they can operate the pestles in rythm to their songs.

The mortars of the Sierra Indians are holes in the solid granite rock; those of the Indians of southern California are portable stones usually finished on the outside as well as on the inside. Some of them have a basket rim or flange around the top to keep the fragments from spattering out.

In northwestern California several tribes have mortars of a very different sort. They are of 2 parts: a flat stone ~~only~~ scooped out only a little bit, and a basket with a hole in the bottom, which simply rests against the flat stone ~~rock~~. The squaw puts her legs across the edges of the basket, holding it firmly against the stone, while she wields the pestle. The mortar basket is stregthened by one or more rods or withs coiled like a hoop around the middle or lower part. The bottom strands are of buckskin, so that when the pestle slips a little it will not break them, as it would if the whole basket were of roots.

Another type of basket, which is now very rare, is a mortar and basket combined. The mortar in this case is a granite rock weighing about 100 pounds, with the basket cemented around the edge with a kind of pitch, which probably came from the asphalt wells on the Santa Barbara Islands.

Another design which is even more common and more widespread is the water snake. A zigzag black band represents a water snake swimming, being the Indians' idea of the motion of the snake in the water. The commonest form is a single snake around the periphery of the basket. But there are often two or more, and many baskets have 2 series, one horizontal, the other vertical. In this case the horizontal bands are always 2, ~~in number~~ while the vertical vary from 2 to 5. The headquarters for these baskets is the region between the Fresno and San Joaquin rivers(among the Nim and Chuckchancy Indians) but they occur also among the Muwa Indians farther north, in the middle Sierra region of Toulumne and Calaveras counties.

Another common reptile design is a convention representing a turtle. It consists of a rectangle with a rod projecting from each end, thus . The turtle figures in the creation myths of many tribes and the design is common, ~~among many tribes~~, particularly in the southern Sierra region.

Lightning is fairly common in the designs of certain tribes. I have seen it among the northern Mu-was, the Paiutes, and the Panamint Shoshones. Figure shows a basket made by the Panamint Shoshones, in the deserts east of the southern Sierra, which has nine streaks of lightning on its sides. It is probably commemorative of some great storm in which one of the maker's near relatives--perhaps her husband or son--was killed by lightning. Violent storms, called cloudbursts, occur nearly every year in the desert region of southeastern California, and people are sometimes killed by them.

The high artistic sense possessed by Indians is something with which they are rarely credited, though well known to students and lovers of basketry. Who can look without admiration at the simple but beautiful and effective lines of many of the bowls and urns, as for instance those pictured in figures and . And whoever saw a Grecian urn, with more perfect lines than the Panamint one show in fig. .

Aside from the small seed-carrying bottles, which are used to carry food in when traveling, there are a number of kinds of large receptacles for storing seeds. Fig. shows a common form in use among the Mohave Indians of Arizona. The Apaches and Pimas make similar ones. The Hoopas in northern California make beautiful storehouse baskets in twined weave, highly ornamented. Some of these are of very large size, for storing acorns and dried fish (fig.). In the Hoopa country the main room of the house is below the level of the ground. It is a sort of well, say 6 feet deep, and the house that stands over it is enough larger to leave a shelf, say 3½ feet wide, running all around, from which a ladder leads down to the floor of the room. A short time ago a Hoopa Indian who was a worthless fellow and had laid up no food for himself got pretty hungry, and visited the camp of a very industrious family. He hid in the bushes and watched the house until he saw the men go away to work; then the the women also went out. As soon as they had gone he sneaked into the house and went to a big basket ~~in~~ which ~~there was some~~ contained dried salmon. But the salmon supply was pretty low, and he could not reach it. So he made a great effort and

actually jumped into the basket. Here he settled himself comfortably, and being very hungry, ~~he~~ ate until he got drowsy and finally fell asleep. Meanwhile the family returned and built a fire down below. He suddenly waked up with a start and made a sudden move which overturned the basket, which, with him inside, tumbled off the ledge and fell into the bottom, where the people were, frightening them very much of course. Then he climbed out and ran up the ladder and rushed out and away into the woods to hide. His shame was so great that he remained out of sight for 2 weeks before hunger forced him to return.

Fig. is another type of the same kind of basket--of the Hoopa storehouse basket. These storehouses are movable, but when full their weight makes them practically stationary.

Many tribes have permanent granaries which are stationary and cannot be moved. There are many types of these granaries several of which I have photographed. The one shown in fig. I discovered in a wicker-work outhouse on the ranch of a Luiseño Indian near Rincon in San Diego County, California. It contained perhaps 30 or 40 bushels of wheat.

On the desert many are filled with mesquite beans and some with corn. In southwestern Arizona they are often placed on top of the houses where they are safe from many kinds of small animals (fig.)

To my mind the most picturesque of all Indian granaries are those made by the California Sierra Indians for storing acorns. Fig. shows an acorn cache of the Muwa Indians which I photographed in the Yosemite Valley a few years ago.[The modern ideas of improving the valley have resulted, I regret to say, in the destruction of these beautiful caches.] They are made of willow wicker work, covered on the outside with pine boughs, and contain from 10 to 20 bushels of acorns, which the Indians get at through a small hole in the side, near the bottom, into which the hand can be thrust.

PRESENT STATUS OF BASKET MAKING

In some tribes basket making is a lost art; in others a few baskets

~~Among many tribes baskets~~ are still being made by the older

women and are highly treasured; in still others

~~and in~~ a considerable number ~~they~~ are made better for use and in a few

for sale; ~~not for~~ tribes basket making for the market has become the chief industry & suffers after the fashion.

~~use.~~ ~~In the majority of cases~~ The increased demand and higher prices

~~ces~~ have had the effect of increasing the quantity ~~output~~ and lowering the

~~standard as to~~ quality. ~~The result is~~ The effort to produce as many

as possible leads inevitably ~~immediately~~ to deterioration in workmanship. Still

another effect is noticeable--a tendency to overload with ornamentation. This is in obedience to a ~~the~~ demand for much decorated pieces.

Nevertheless certain old squaws still continue to spend months each year in the collection and preparation of materials, and exercise their highest skill and workmanship in building baskets of the oldtime sort. Such baskets are treasures indeed and their makers should be well paid and made to feel that one 'best' basket is worth 100 ordinary ones.

The tribes making most baskets at the present time are the Pimas and Apaches of Arizona; the Mescaleros of New Mexico; the Hoopas and Pit Rivers of northern California, the so-called Pomo tribes of Mendocina and Lake Counties, the so-called Tulare tribes of the southern Sierra, the 'Mission' tribes of

Southern Californa, the Klamath and Modoc tribes of Oregon, and the north-west Coast tribes of Washington, British Columbia and southeastern Alaska. The Paiutes and Panamint Shoshones of Nevada and eastern California, the Midu and Klamath River Tribes of northern California, the Klickatat of the Cascade Range of Washington, and a few others also make some good baskets, but the output is much smaller ~~less~~ than in the case of the tribes previously mentioned.

Incomprehensible as it may seem, basket making has been discouraged and in some cases practically prohibited by Missionaries and teachers of Indian schools, on the ground that it was "perpetuating heathenish practices"! In many cases this kind of teaching is responsible for the lamentable fact that ~~the~~ young and middle-aged squaws rarely make baskets. Basket making today offers the Indian women the best, surest, and in many cases the only way of earning an honorable living. It should be encouraged not only by admirers of Indian art, but also by all who have at heart the welfare of our rapidly disappearing Indians.

The urn shown in fig. was taken from a burial cave and contained food for the journey to the unknown. It was made by a very old woman who used to be an expert basket maker, but she had passed her prime. The dark design of the middle represents the River of Death, and the black areas on either side indicate that it was made during the mourning period. There is a series of snakes around the margin, and a series of worms at the mouth.

In the Panamint Shoshone urn shown in figure there are at the bottoms of the black diamonds little patches of white quills which tend to ~~throw~~ bring out the design and make it very striking.

In another very choice Panamint Shoshone mortuary urn (fig.) the designs are in several colors, varying from black to purple and red, with some that are almost orange.

There are many types of ceremonial baskets, and they play important parts in the festal, religious, and mortuary rites of the tribes. Fig. shows a large one used by the northern Mu-wa in the fall acorn feast. The design is symbolic. The single outline represents mountains. Then there are series of black triangles arranged in large narrow triangles, which represent flocks of geese flying. This means that when the geese migrate in the fall the acorn harvest is mature and has been gathered, and it is time for the acorn feast. In the gaps between the mountains, a little above the middle of the basket, is a circle of small vertical designs representing the extended hand. This means that the Indians who give the feast extend the hand of welcome to the bands or tribes they have invited to the feast. In the upper row are clasped hands, signifying that the invited guests have accepted, are friends, and will come to the feast. It is very difficult to purchase a basket like this. The Indians truly maintain that they need it, and that no other basket can take its place.

Another and much better known type of ceremonial baskets is the wedding bowl (fig.) made and used by the Navajo Indians.

It has a broad band of mountains around the inside, interrupted by an open narrow passage, which, in the ceremonials, as pointed out by Dr. Washington Matthews, must always point toward the east or the west, and must not be rotated so it will face any other direction.

Figure shows a Hopi sacred meal tray, which is very different from the meal trays used by the other tribes.

Figure shows the sacred meal tray of the Wiktchumne Indians. The designs represent Wal-wal the butterfly and the way he flies, and Sow-wa-ri the turtle. The turtle is a sacred animal among most tribes. He figures in the myths of creation, and is given a conspicuous place on the ceremonials.

Yosemite Baskets

Sam old Lucy at mouth Indian Canyon making a basket of sumbuey (Rhus trilobata) ornamented with bracken root (Pteris). Aug 1910. C Hart Merriam

Not sent in copy

REQUEST FOR A GRANT TO STUDY INDIAN BASKETRY

By C.Hart Merriam

To the
President of the Cargenie Institution

Sir:

I beg leave to ~~direct~~ ask the attention of the Carnegie Institution to a small and almost neglected field in Anthropology, namely, Indian Basketry, and to ~~ask for~~ request a small grant for the purpose of conducting original investigations and securing the necessary specimens before it is too late.

IMPORTANCE.--Baskets are made by considerably more than one hundred tribes of North American Indians, including all or nearly all of those inhabiting the Pacific Coast region, from Mexico to Arctic Alaska. They play an important part in the lives of the people, furnishing their hats, cradles, jugs, water and grain bottles, trinket and work baskets, and most of the implements and utensils in daily use, ~~as~~ including the back-packs for carrying burdens, the seives, winnowers and roasters, and the receptacles for collecting, storing, preparing, cooking and serving food. Of basketry also are the vessels used on sacred and ceremonial occasions. Many are of exquisite workmanship and ornamented with pleasing and symbolic designs, ~~usually~~

~~in black and red~~. Some are art treasures of a high order, excelling in grace, symmetry and beauty of design.

The women devote a great part of their lives to the labor of collecting and preparing the materials, and weaving them into their final forms in the finished baskets. It goes without saying that a thorough knowledge of articles so closely associated with the activities of the people, from the cradle to the grave, would ~~if properly understood are bound to~~ throw much light on their customs and mental processes. Nevertheless it is safely within the truth to say that out of [the] upwards of 100 tribes of basket-making Indians there are not more than one or two in ~~of~~ which the materials, uses, names, designs and ceremonial functions of the baskets are ~~thoroughly~~ known.

URGENCY. ~~OF THE WORK~~.--The day for obtaining valuable baskets and data from the Indians is already in the eleventh hour, and what remains to be done must be done quickly if at all. Within the past twenty-five or thirty years fully fifty tribes of basket-making Indians have become extinct. In the great majority of these cases not a single basket ~~is known to~~ remains to show the character of the workmanship or the types of the designs. Of the tribes not yet extinct, a few carry on

the art as of old, but in most cases the best basket makers are either dead or too old to do good work, and the younger women ~~either~~ do not make baskets at all or make a deteriorated article kind, and are ignorant of the meaning of the old symbolic designs. ~~In the case of~~ With most tribes therefore fine basketry is already a lost art. Nevertheless, among the old Indians priceless treasures may still be found, and now and then the meaning of a sacred design may be learned. In the case of ordinary baskets, a rich harvest of information awaits the earnest student who in the near future is fortunate enough to be able to carry on this line of investigation among the west coast tribes.

Another cause of the ~~recent~~ speedy disappearance of good baskets, ~~and at the same time an urgent haste in order to secure those that still remain,~~ is the present mania for collecting baskets. For several years hundreds of people having no interest either in Indians or science have been eagerly buying up almost everything in the shape of a basket that was offered for sale. In most cases no data are obtained, ~~with them in many cases~~ often not even the name of the tribe--and the baskets instead of bein

of being preserved in museums are scattered ~~in~~ among private families all over the land. The present demand is so great that numerous dealers have gone into the business and ~~keep~~ employ agents or buyers such ~~go~~ going about constantly among the Indians, ~~so~~ picking up everything they can find. ~~in sight.~~

COST.-- the expense of the investigation consists mainly of two items--traveling expenses and cost of the baskets. Owing to the number and enthusiasm of Basket collectors the price has gone up rapidly during the past ~~four~~ three years and now really good baskets are rarely got first-hand from the Indians for less than ten dollars apiece, and from this up to fifty dollars or ~~and~~ even more. (It often happens that valuable baskets are found in the hands of dealers & private individuals who purchased them for a few dollars.) The sum of $2500. a year for several years, if judiciously expended, would result in the accumulation of a choice collection of great value in the study of this branch of ethnology.

PROPOSAL.--My field work in the west takes me for several months each year into the country of the basket-making Indians where I enjoy unusual opportunities for securing valuable specimens and original data. ~~Owing to my interest in the subject~~ I should be glad ~~of the opportunity~~ to collect baskets and data for the Carnegie Institution, and if the Trustees see fit to place $2500. a year at my disposal for

this purpose, I should be glad to expend ~~the whole of~~ it in the ~~pur-~~ ~~chase~~ collection of material. When the collection is completed I should be glad to prepare a work on the basketry of ~~the~~ North American Indians to supplement the work on the technique of basketry now in preparation by Prof. Otis T. Mason.

California Basketry and the Pomo
by A. L. Kroeber

Am. Anthrop. XI, 233–249, 1909.

Water bottles.--Water bottles are a necessity, not only to all desert Indians but also to all who have to make long journeys in the arid regions of the West. They vary much in form as shown in figs.

Among the Paiutes of eastern California and western Nevada the most characteristic type is that shown in fig. . This form has many advantages. It is easily carried on the back, where it rests between the shoulders and is held in place by a broad carrying band ~~which~~ that passes over the forehead. I have seen a sqauw carry one which was so large that when filled she could not rise with it, but when another squaw had helped her to her feet she was able to walk off with it. When resting on the ground it is perfectly balanced, the largest part of the bulge acting as a fulcrum, so that the least pressure on the mouth tilts it down; and when released after using, it takes its own position again without spilling a drop. The stopper is made of sagebrush bark braided.

The graceful bottle shown in fig. is used by the Indians of Kern Valley. Some of the kinds used by the Navajos are shown in figs.

Fish baskets.--Different tribes of fishing Indians use differ-

ent kinds of baskets for carrying fish. The Eskimos of the north, who do most of their fishing from small boast, use the kind shown in fig. ,which I purchased at Port Clarence in Bering Strait. Another common form is a bag. Fish bags are used by several tribes. The one shown in fig. is made and used by the Wasco Indians on the DesChutes River in Oregon, and along the Columbia.

Baskets are used also for capturing fish. Some of these are portable, others fixed.

Quail baskets.--Some California Indians have a special basket for carrying live quail. The one shown in fig. was made by the New-oo-ah tribe on Kelso Creek in Kern county. It is of open wickerwork.

Coccon baskets.--Several tribes have special pocket-shaped baskets for gathering cocoons, and in some cases worms or larvæ, for food. They are suspended by a cord from the left arm while the right hand is used in picking the cocoons from the bushes. The beautiful one shown in fig. is made by the Mew-wa Indians of the Middle Sierra and is shaped like an oriole's nest, only more graceful and more pointed below.

Burden baskets.--Nearly all the western tribes transport their burdens in baskets which are carried on the back. In California and Nevada the burden baskets are mainly cornucopia shaped. Some have long points like the one shown in fig. ; others blunt points like the one in fig. . Some are coarsely, others finely woven. As a rule they are only lightly decorated, usually with horizontal lines. Those made by the Necenon and Nishimam Indians of the central Sierra region are ornamented by a series of red bands or rings which encircle the basket ar frequent intervals from top to bottom, alternating with the yellowish body material.

The Pit River carrying baskets are much more compactly woven and elaborately decorated than those of most tribes. They are also unusually graceful in form (fig.).

Figure shows an openwork carrying basket of the Wiktchumne Indians on Kaweah River.

In carrying heavy burdens many squaws wear basket hats so that the carrying band rests on the hat, distributing the weight over the head.

The Seminole Indians of the Everglades of Florida make burden

baskets of split cane. They are 4-sided and flare at the top(fig.).

The Apache burden baskets are still different. They are fortified at the corners by four rods which pass down the sides, curve over the bottom and are concealed by buckskin bands. Somewhat similar but smaller and less tapering are the burden baskets of the Mescaleros, made for carrying on horses. Several are hung on each side of the horse. Still another type of Arizona carrying basket is the one used by the Papago Indians for carrying wood, and other things--sometimes including their own children (fig.).

There are still other types of carrying baskets. Some of the British Columbia Indians make rectangular basket trunks with covers, which they use for carrying their clothes and other belongings in canoes. They are usually handsome and highly ornamented. The one shown in fig. is covered on the outside with the yellowish bear grass or squaw grass(Zerophyllum), and is richly decorated with designs in red and purplish black. Among other tribes, as the Nez Perces and Umatillas, burdens are carried in bags, usually on horseback. Many of them are beautifully woven of native Indian

hemp (apocynum), decorated with overlaid designs in colors--usually yellows, browns, and greens. They are soft, flexible, and durable. Good ones are very rare.

Papoose baskets are used by nearly all the western Indians. They are bulky affairs and differ widely among the different tribes. Some are plain; others elaborately decorated.

Hats.--Indians wear hats--homemade basket hats. As a rule they are worn by the women instead of the men. This is true of most of the California tribes, but in Alaska prople of both sexes wear them, and the Chiefs and medicine men wear extra tall ones. Fig. shows a medicine man's hat of the Tlingit Indians of southeastern Alaska, which I was fortunate enough to secure at Sitka on the Harriman Expedition. They are always decorated with the conventionalized design of the animal which is the totem of the wearer.

The Hoopa hats are well known. They are sometimes decked up with gewgaws for dancing occasions, usually with a series of dangles of wampum or beadwork.

The Saboba Indians of southern California made coiled hats of Juncus. There are many other types. ~~I have many beautiful ones~~.

Fruit baskets.--Another class comprises the baskets used for gathering and holding fruit and berries. The one shown in fig. is used by the Paiute Indians. Similar baskets are made by several other tribes. They are simple everyday receptacles.

Clam baskets.--The Clallam and Clatsop Indians of Washington make clam baskets.(fig.). They are of open work and have loops at the four corners for the attachment of cords or thongs. The Indians carry them when they go down on the beach to gather clams, which they do in great numbers.

Cups.--Many Indians have drinking cups. They are small coiled baskets with choked mouths. The one shown in fig. was purchased by Vernon Bailey from the 'Maidu' of northeastern California. It originally had a string which the Indian fastened to his belt.

Ammunition tubes.--Still another type is the small tube-like basket used by the Tlingit and Tsimsheam Indians for ammunition, and also as a safe receptacle for the sewing materials of the women. It consists of 2 tubes, one slipping down over the other.

Sieves.--Several tribes inhabiting northwestern California use sieves. Fig. shows one made by the Hoopa Indians of Hoopa Valley; fig. shows one made by the Pomo Indians of Mendocino County. The Indians of the Sierra region of southern California do not use sieves. They use winnowers.

Winnowers.--These are of two forms, circular and snowshoe shaped. The circular kind is the commoner in southern California and in the Sierra; the snowshoe shape is the commoner in the desert region. It is interesting to watch the sqauws shake their meal in these in such a way that the fine meal collects in one place, the coarser in another.

Indians of different tribes often exchange visits, during which they sometimes work with each other's implements. In the case of the winnowers, if one has the circular kind, the other the snowshoe pattern, it is amusing to watch them. The attempt is nearly always a failure, for neither woman can easily acquire the peculiar motion of the other--a very rapid and dextrous movement of the wrist which by life long practice has become automatic. In their attempts they spill the meal over the ground and laugh heartily at

Seed gathering baskets.--The basket shown in fig. is for gathering seeds. It was made by the Klamath Indians, at the Klamath Lakes in Oregon. It ~~was~~ is held in the left hand while the woman, with a paddle in her right hand, beats off the seeds from the bushes or other plants on which they grow.

Seed paddles.--The seed paddles differ widely in form in the different tribes. Besides the common function of knocking off seeds, some are used for stirring soup, some for gathering piñon nuts, and some for roasting. The seed paddles and the scoop trays are the ordinary roasters. The one shown inf fig. has been used as a seed roaster until some of the rods have been burnt through by the hot coals. The method is simple: A squaw puts the nuts into tis scoop, throws in a big handful of coals from the fire, and then with a shaking and tossing motion, like that in popping corn, roasts the nuts sufficiently to bring out the flavor.

The design shown in fig. , the theme of which is an undulating line, has been familiar to me for years, and I have asked many squaws what it meant, but none of them would tell me until last year. When on the Kaweah River in August 1902 I saw a handsome basket ornamented with this design in the possession of a Wiktchumne woman. At first she was a very ugly old woman and would not tell me anything. When we got better acquainted she became a very nice old woman and told me all about it. She said: "This is Wal-wal the butterfly, and the way he fly". Then she described how a butterfly drops down to a little flower , then visits another flower, then flies up and off a little way, then goes down to another flower, and so on--imitating the motion with her hand as she spoke. The baskets with the butterfly design are common in middle and southern California. Figure shows one from Alaska with a strikingly similar design which Mr. W. H. Osgood kindly purchased for me from the Hoonas of Icy Strait--a long way from California. The design is so suggestive that I asked Lieut. Geo. T. Emmons, the leading authority on Alaska baskets, if he could tell me its meaning. He replied that the undulating line on Hoonah and Tlingit baskets

means the butterfly in flight!

It seems remarkable that a highly conventionalized design should have the same meaning in unrelated tribes living several thousand miles apart, with the intervening area inhabited by tribes speaking widely different languages.

Types of baskets.--Most tribes have a dozen or more kinds of baskets in daily use. The kinds are not the same in different tribes. The tribes that live on the coast and feed on fish have many baskets different from those who live in the interior and live mainly on game and seeds. ¶Under almost any classification at least 40 types or kinds of baskets may be recognized. Baskets may be classed by structure(~~the~~ weave), by form, or by function. Those which I shall show you this evening are grouped mainly by function. First let us take up the cooking vessels. Figure shows one of the ordinary cooking bowls of the Washoes and is similar to those made by the Piutes and many different tribes. It is used in cooking the nuts of the pinon pine. This is one of the water snakes which I showed you a moment ago. The method of cooking is very simple. Hot stones are taken from the fire by means of a stick--a looped stick of this kind or 2 sticks. The basket is filled two-thirds full of water, the hot stones are dropped in, and then the acorn meal(among most of the Sierra Indians) which makes a very nice mush. Fig. shows a Piute woman on the desert east of the Sierra cooking some of this meal. They first pound

the acrons into meal, and they they dig a hollow in the ground, lay leaves or fiber or clothes over it and then put the meal in. Over the meal they pour basketful after basketful of water until the bitter taste is washed out. Then they roll it up into dough-like masses. Part of it they spread out in cakes on the sand to dry; part they put into the basket to cook. The hot stones make the mush boil like oatmeal porridge, minute volcanoes and craters appearing and breaking all over the surface.

Arrow designs.--One of the commonest of all simple designs is the arrow point. It is used singly and in chains and groups. Another is the arrow feather, the feather at the base of the arrow. The latter is particularly common in northern California. Occasionally still another departure relating to arrows may be shown.

Figure shows an interesting basket which I found in the possession of the widow of the Chief of the Necemons south of American River, in the middle Sierra region of California. I asked this good woman, whose husband had recently died, what the design on this basket meant, she replied "nothing". I then took a number of her baskets and told her the meaning of the designs. When she found that I knew those, I asked her again what this one meants, and she answered: "You know flint-stone?" "Yes" I said,"flint stone-arrow point". She said "No, me no say arrow point, me say flint stone. Flint stone come first; by and by make arrow point". And sure enough, on the sides of the basket are the flakes of flint out of which arrow points are made.

Some very attractive baskets are made in northern California, in Calusa and neighboring counties. Their origin is not well un-

derstood. The desing shown in fig. is a graceful vine with pointed leaves.

Skokomish baskets, from Hood Canal on Puget Sound, are usually characterized by broad vertical bands of design alternating with yellowish intervals, with a row of dogs or horses around the top. The difference between the dog and horse for decorative purposes is that the dog carries his tail up while the horse carries his down.

Among thr beautiful sacred baskets of the Wiktchumne are their mortuary urns. The one shown in fig. has around the middle a broad belt of the rattlesnake back design which cuts in two seven vertical designs intended to represent digger pines.

The Indians of the Sierra foothills feed largely on the seeds or nuts of the digger pine, which is common over most of the foothill country, but absent on the Kaweah where these Indians live, so ~~that~~ they have to make special journeys to gather the nuts. This pine has huge cones, as big as cocoanuts. These cones are indicated by the conventional rectangles at the tips of the branches.

Cider filters.--The Chowchilla Mew-wa Indians of the Middle Sierra make a very ingenious and very pretty basket for filtering Manzanita cider(fig.). The Manzanita berries are gathered in large quantities in the fall, and when a refreshing drink is wanted the women take a quart or two of the berries, crush them between two stones, wet them a little, pack them into one of these filters, and sprinkle water on top. The water comes out a very clear amber colored liquid which is a most delicious drink.

Roasters.--Many tribes roast pine nuts and other seeds in coarse scoop-like baskets or shallow trays into which the seeds and a handful of hot coals are put together. They are then shaken and tossed, with a motion lot unlike that in manipulating a corn popper.

The form of the roaster varies in the different tribes, and in many cases baskets made primarily for other purposes--as winnowers, scoops, and seed paddles--are used for roasting.

Figure shows a shallower circular roaster used by the Mohave Indians along the Colorado River.

Many tribes, particularly desert tribes, have basket seed bottles which they use for carrying pine nuts and other seeds with them for food on their horseback trips through the country.

Trinket baskets.-- A great variety of trinket baskets are in use among Indians--baskets which have no definite purpose~~s~~ but are receptacles for all kinds of small materials. Those made by the Klamath Indians are soft, flexible, and beautiful.

Figure shows a small and very odd trinket basket which I found in a Middle Sierra camp of Mu-was, suspended from a pole. It contained bone awls and sewing materials.

There are also pendant or hanging pocket shaped receptacle baskets made of tule and reed(Juncus). They are very flexible.

In southern California they are used extensively. Some are small; others will hold half a bushel or more.

Gambling baskets.--Gambling baskets are sually slightly concave circular trays(some are oval) about 2 feet in diameter. They may be either coiled or twinedn. Some are used with dice, made of nuts split in two and filed with a gummy sunstance into which are implanted bits of iridescent abelone shell; others are used simply to hide the hands under. In the latter case the game is to guess whether the stick is held in the right hand or the left.

ORNAMENTATION

Nearly all baskets, except the coarser open-work kinds and the water bottles(which are coated with resin) are more or less ornamented. The ornamentation may consist of one or more ~~single~~ simple bands, solid or interrupted, or of elaborate and complicated designs marvelous alike in conception and execution. Look at the ~~design~~ one shown in figure and think of the creative immagination that produced it, of the mathematical ability that placed each stitch, without pattern or guide, exactly where it must eventually be to complete the harmony and mechanical symmetry of the whole, and of the infinite skill and patience necessary in carrying to completion such a triumph of artistic workmanship.

Significance of designs.-- The study of the meaning of designs is one of fascinating interest. Some collectors claim that the designs have no meaning--that they are decorative only. These people say they have asked the squaws themselves and have been assured that the ornamentation is put on simply to make the basket look pretty. But everyone who knows Indians at all knows their reluctance to impart information about themselves or their symbolisms,and no one familiar with

with their habits of mind would attempt to get the meaning of anything symbolic or sacred until their confidence had first been completely gained.

The meaning of certain designs is obvious to everyone--as the figures representing men, horses, dogs, deer, the rattlesnake back, arrow points, and lightening. In others, the objects and ideas are conventionalized to such a degree that no one would recognize them. Thus who would guess that the design shown in figure __ is a turtle, ~~and~~ or that the one in figure __ is a butterfly in flight? And yet these designs are in common use and well understood by Indians over a considerable area.

Now-a-days some of the younger women ~~must~~ merely copy the designs, in part or in whole, from old baskets, and are ignorant of their meaning.

In the middle and southern Sierra region of California snakes and lightening are often used in basket designs. Snakes are particularly common and several kinds are figured, each by a conventional form well known to the Indians. Thus two or three species of rattlesnakes are represented by variants of the diamond pattern and colors taken from the markings on the back (fig &). Similarly the King snake is represented by a band composed of a double row of triangles, the bases of one set alternating with the points of the other (fig.). But the water snake-- one of the commonest of all designs in the southern Sierra--is represented by a broad zig-zag line intended to indicate the ~~animals body~~ serpents motion when swimming. Two or more water snakes are usually shown on a single basket.

Other designs are even more conventionalized and some are symbolic and appear only on ceremonial baskets. Thus the turtle, which figures in the Creation Myths of several tribes, is represented by four short bars arranged to enclose a rectangular space and is well

known to the Indians of the Southern Sierra region. I have seen it in baskets made by the Nim, Chickchansy, Cocaheba, Witchumne, Newooah, Pakanful, Petonaguat, and Panamint Shoshone tribes.

ORNAMENTATION (3)

In the great majority of tribes the colored material ~~forming~~ of the designs is worked in by replacing the ~~outer or more flexible~~ material of which the body of the basket is made, the latter being interrupted or omitted in the areas occupied by the design. Among certain tribes, however, notably those inhabiting the northwest coast region (as the Hoopa, Klickatat, ~~and~~ British Columbia + southwestern Alaska tribes) the design consists of a third set of strands, ~~is used~~, overlaying the others. ~~where necessary to form the design~~. This additional material may be so wrought as to form the design, ~~itself~~, or it may be spread over a large part of the basket ~~being~~ and omitted from the ~~areas of the~~ design itself, which in these cases consists of the material of the body of the basket showing through and framed by this outer covering. This ~~3d~~ third or outer covering usually consists of the yellowish-white split leaves of the bear Yucca (Xerophyllum), while ~~and as~~ the body of the basket is dark, of ~~in which it is used are merely of~~ spruce or cedar roots. ~~the design appears in dark brown, on a light ground.~~ In ~~many~~ some of the Klickatat, Puget Sound and British Columbia baskets part of the design is made by allowing the ground color to show through and part by introducing strands of red, black and other colors.

ornamentation

The colors used in designs are usually black and mahogany red or reddish brown and are natural colors, not dyed, although they are some times strengthened or even developed artificially. Thus in some cases the color of the reddish bark is heightened and perhaps rendered more permanent by boiling in alkaline water. The commonest black used by the Panamint Shoshones is a brown marsh root (Scirpus) made black by burying in wet ashes; and the black rush used by the Mission tribes of Southern California is the ordinary brown rush (Juncus textilis) blackened by soaking in an iron spring.

One of the blacks used by the Hoopa and some other tribes is the stem of the maiden hair fern(Adiantum). It has a glossy surface by which it may be recognized. The commonest and best black used by the Sierra tribes is the split root of the brake fern (a form of Pteridium aquilinum), while that of the desert tribes is mainly the split seed pod of the Devils horn (Martynia). The latter is very hard durable but becomes brown as the surface wears off. The northwest coast tribes sometimes blacken the horsetail(Equisetum) for use in designs.

The commonest red, particularly in the coarse baskets, consists of

willow strands with the bark left on. A still better red and one used largely by the Sierra tribes and those of northern California generally consists of similar strands of the redbud or Judas bush (Circis occidentalis). Still another red--one extensively used by the so-called Kern Valley Indians and by the Panamint Shoshones and other desert tribes--is the root of the tree yucca(Yucca arborescens). It is commonly called 'Cactus' root, but comes from a yucca instead of a cactus. It varies from fahreddish to ~~is a~~ dark purple-red. ~~and~~ The outer bark(the ~~only~~ part containing the coloring matter)is so brittle it is likely to flake off, particularly if the strands are finely split, so that in time the red in the design ~~soon~~ becomes speckled from the loss. ~~of the outside bark~~.

The northwest coast tribes obtain a very handsome mahogany red, which darkens with age, from the bark of the wild cherry; they use also cedar bark for a different shade of red, and a berry stain for purple. Besides these they make a yellow dye from the yellow lichen ~~which~~ that grows on the trunks and branches of fir trees, and produce still other colors by means of native dyes. But the horrible colors displayed on modern baskets of the Makahs of Neah Bay and the Tlingit of southwestern Alaska are 'Diamond dyes' sold them by the traders. Fortunately the white man's dyes are still u

ornamentation

Fortunately the white man's dyes are still unknown to that of the Indians of California

Indian women are a most industrious class and among many tribes the greater part of their lives is consumed in making baskets--the remainder in gathering and preparing food and caring for their families.

The extraordinary knowledge of materials and the infinite patience, skill, ~~and~~ artistic sense + mathematical ability ~~talent~~ shown in the construction and decoration of the choicer baskets have long excited wonder and remark.

DECORATIVE VALUE OF BASKETS.

Apart from the art treasures of basketry--the exquisitely shaped and woven pieces whose graceful lines and rich designs appeal to everyone--nearly all Indian baskets have a high decorative value. That this is becoming generally appreciated is shown by the large sums of money--amounting to thousands of dollars annually--expended in their purchase. Even the coarser kinds, particularly those with bold designs, are very effective when placed at a little distance, as on a high shelf or bookcase. The pleasing effect is always heightened by skillful massing or grouping, weakened by scattering. Most baskets harmonize well with one another irrespective of the tribe in which they were made. But this rule is not without exceptions, notably in the case of the Mescalero Apaches, which when in proximity to most other kinds need very careful handling. Personally, I like to group by tribes, or by similarity in workmanship. Bold and delicate designs should not be brought together. ~~and~~ The finer baskets come naturally to occupy points of vantage where they may be seen near by, while the coarser ones are naturally placed further away. With a little experimenting, ones taste will determine the

decorative value

best disposition of the material at hand. It is usually a mistake to mix Indian and European art. Baskets look well against almost any background, though tones of red, green and brown are possibly most effective. Among the very best backgrounds are the dappled green and brown tule mats made by several tribes in Washington, Oregon, California, and Nevada. Other good backgrounds are the cedar bark mats of the Makahs, Navajo blankets (the less gaudy ones), and Japanese grass ~~paper~~cloth--the latter a permanent sage green wall covering. ~~It silver green in color.~~

M A T E R I A L S

The subject of basket materials is far too difficult to be easily mastered. Nor is it necessary, for a knowledge of half a dozen of the principal body materials, and an equal number of those used for the design is enough for an intelligent understanding of the more used types.

In describing baskets it is convenient to treat separately the materials of the body or general surface, and those of the design. In coiled baskets the material of the inside of the coil is usually different from that of the outside surface, or 'body', and in the twined baskets the material of the warp is sometimes different from that of the woof.

Coil materials.--In coil baskets the coil consists of one or more rods, or a bundle of grass stems or splints, wound in a compact spiral. The rods may be willow(Salix), California lilac(Ceanothus), hazel(Corylus), tule (Scirpus occidentalis), rush (Juncus), grass (Epicampes), or roots of trees, usually cedar(Thuja), spruce (Picea), or sugar pine (Pinus lambertiana).

Body Materials.-- The material of the surface or 'body' ~~of~~ the basket may be ~~the~~ fine roots of trees or other ~~plants~~ plants, the shoots or slender branches of bushes, the round stems of tules ~~&~~ rushes, or the split leaves of the desert yucca or even the desert ~~yucca leaves, or even~~ palm. ~~leaves.~~

The material ~~the use of which~~ is most general and widespread use is willow, of which several species are employed. Among many tribes, particularly in Nevada, and in the Sierra region of California, the annual shoots of willow, peeled, form the rod-framework of most of the coarser baskets and of the coiled bowls; and, except along the northwest coast, are the usual material of which twined baskets are made. These same shoots, peeled and finely split, form the outside strands in the coiled baskets of the Paiutes, Panamint Shoshones and ~~many~~ other tribes, and with the bark left on, form the red ~~used in the~~ design ~~in~~ on many of the commoner baskets.

In the middle Sierra region of California (including the Yosemite) the bushes, besides willow, used for rods are white lilac (Ceanothus interrimus), smoke bush (Ceanothus cuneatus), osier (Cornus glabrata), wild syringa (Philadelphus), squaw brush or aromatic sumac (Rhus trilobata), bush maple (Acer glabrum) and a few others.

In this region white lilac is commonly used for the coil foundation ~~in~~ the finer baskets, and willow and smoke bush for rods in the coarser kinds.

In parts of Arizona as well as in the Sierra, split strands of aromatic sumac are ~~much used for the~~ a favorite outer covering of coiled baskets.

~~Among~~ The Mission Indians of Southern California employ a cylindrical rush (Juncus textilis) ~~is used~~ for the same purpose. It may be known by its beautiful golden brown color. These Indians, in common with the tribes of the Southern Sierra, and a few others, make the coil foundation of their ~~good~~ best baskets of stems of golden yellow grass, usually Epicampes rigens.

In the southern Sierra, from Fresno River to Tule River, the dominant material is the root of a marsh plant (Cladium mariscus), and I have seen squaws making baskets of it as far south as the valley of South Fork of Kern. The so-called 'Tulare' and 'Madera Co. Mono' [E Nim] baskets are of this material. Other tribes using it are Chukchanays, Cocapebas, Wukisachee + Wilitchummes. In Mendocina County the ~~Mopa~~ Poman tribes use the root of a bullrush (Scirpus) for their finer baskets; and in the deserts of Inyo county the Panamint Shoshone use the same material. Many baskets are made of tree roots, + many kinds are used.

In the northwest coast region from Hoopa Valley to Fey Strait Alaska, the principal ~~basket~~ material is roots of cedar and spruce. In addition to these the Hoopa use ~~also~~ the finer roots of the sugar pine,

Design Materials--. The materials of the design are as various as those of the general surface.. They are usually selected with reference to the color desired. Black and red are the commonest colors; white(or yellowish white) also is common,while yellow and green are not rare. The blacks are not always really black but vary from brownish blacky reddish black, or purplish black to genuine black. So with the reds, which vary from brilliant carmine red to dark purplish red and pale reddish brown.

The black designs are of more different materials than those of any other color. In the Sierra region of California the ordinary black is the split root of the brakefern(Pteridium). In northwestern California, among the Hoopas and Shastas, it is usually the stem of the Maiden-hair fern (Adiantum); a little farther south, among the so-called 'Pomo' tribes, it is the root of a small bulrush(Scirpus). Along the eastern edge of the southern Sierra and in the adjacent deserts (in Kern and Inyo counties) it may be either the bulrush root(Scirpus, used in its natural brown color or dyed black or purplish by burying in wet ashes), or the split seed-pod of the devil's horn (Martynia).

Martynia pod is the ordinary black of the designs in the basketry of most of our desert Indians, including the Chemahuevis, Hulalpi, Supai, Pimas, and Apaches of Arizona. The coloring matter of the pod is confined to the surface, so that by wearing down, the black gradually becomes brown and finally disappears. However, this does not happen for a long time as the surface is exceedingly hard and much more enduring than the materials of the body of the basket, which it always outlasts around the rim.

The black in the baskets of the Mission tribes of suthern California is usually the brown rush (Juncus textilis) dyed black by soaking in mud in an iron spring.

Another material used by many tribes for adorning their baskets is the leaf of the squaw grass or bear grass(Xerophyllum). It forms the extensive yellowish-white areas in the Klickatat, Liloet, Skokomish and other tribes of the Puget Sound region and British Columbia, in the hats and other baskets of the Hoopas and Shastas and many other tribes. It is a narrow blade-like leaf, with a smooth polished surface, and is split to suit the requirements of each particular case. A material of similar appearance, used by the Pit Rivers, Klamaths, Modocs and a few other tribes is the slender leaves of the reed (Phragmites).

Another material sometimes used in basket designs, is the feathers of birds--the quill or shafts of the wing and tail feathers. Both red and white feathers are used in precious baskets by the Panamint Shoshones. The white quills are usually from ducks, the bright red from the red-shafted flicker--a woodpecker very closely related to our eastern Yellowhammer. A small Panamint bowl in my collection has a circle of broad blunt-pointed diamonds around ~~its~~ the top. The centers of these diamonds are of two shades of red; ~~and~~ the ~~red of the~~ the dark purple-red of the true yucca root, while the upper part is ~~very different from that of~~ ~~much darker than~~ the rest, ~~of the diamond.~~ ~~root of the true yucca, while the rest~~ is the bright crimson red of the woodpecker quills. A few black stitches are worked in irregularly, producing, when viewed at a little distance, a very beautiful effect of shading. This is a subtle ~~act~~ device of a high order.

On the northwest coast Cedar bark is used, and also the horse-tail (Equisitum) which has been dried. ~~(?)~~. In the desert ~~district~~ in southeastern California and south western Nevada the red most used is commonly called 'cactus root', but it is not a cactus root at all; it is the root of the tree yucca (Yucca arborescens).

Coiled baskets made on certain parts of the Colorado Desert are composed of a material not seen elsewhere in the United States--the split leaves of the Desert palm(Neowashingtonia filamentosa).

Durability and flexibility of materials.--The Luisenos make a large deep bowl, the bottom and top of which are of the wood of the aromatic sumac, while between them is a broad band of flexible rush(Juncus). The parts of this basket that rest on the ground and that receive blows and jars are of wood, very strong material; while the broad middle part is of much less resisting material, but possesses great flexibility and elasticity, so that the basket may be used almost like a foot-ball without injury.

CONSTRUCTION.

It is beyond the scope of this little handbook to ~~deal~~ treat in detail of the numerous kinds of 'stitches' and 'weave' used by Indians in making their baskets. ~~This~~ Prof. O. T. Mason has ~~already~~ done ~~this~~ and ~~done it~~ admirably done, by

It is enough for present purposes to call attention to ~~the~~ way some of the commoner work baskets are made, and to illustrate the two dominant ~~most prevalent~~ kinds or types of closely woven work--the kinds used in the best bowls and urns.

There are two principal kinds of weave--coiled and twined.

<u>Coiled weave</u> consists of a skeleton or framework of rods or grass, coiled around and around in a compact spiral, and held in place (~~and~~ usually concealed) by split strands which form the exposed surfaces of the finished basket. In some coiled baskets the outer strands are so spaced as to expose the underlying rods, as in fig. The rods may be peeled willow or other bushes, or grass stems. The number of rods or grass stems aranged side by side in the coil varies. In the majority of fine baskets ~~have~~ the framework coil consists of 3 rods (or 2 rods and a splint) or of a small bundle of grass stems, usually

construction

four to six. Nearly all cooking baskets, bowls, and urns and the Kern and Mission hats are of coiled weave.

TWINED BASKETS consist of split strands or slender rods that cross one another at right angles and are held in place by twining, the more flexible around the less flexible material, aas shown in fig. The meat grain bottles, ~~The~~ finer burden baskets, and ~~the~~ snow-shoe shaped ~~water bottles, papoose baskets, seed paddles,~~ of the Paiutes & Washoes; the Paiute, Modoc, Klamath, Tlinget, and Haida hats, the Tlingit, Aleuts & Hoopa ~~and Paiute and Washoe~~ winnowers, ~~and~~ bowl & fan-shaped baskets, the large Hoopa storehouse baskets, and certain bowls, made by a large number of stitches, are of this weave.

may be a bundle of grass or rude. ~~of roots.~~ And the basket grows in this way, round and round, so that whenever any point is arrived at, where it is desired to insert plant the design, the material of the design has to be worked in just at that point, and then cut off; ~~and~~ then the body material is taken up & ~~go on un~~ continued until the next place ~~area~~ for the design is reached ~~round~~, when the design material is again used & ~~and then~~ cut off, ~~again;~~ and so on, involving an infinite multiplicity and duplication ~~of~~ in the alternating use of materials in the circumference of the basket, around and around, until the top is finally reached.

And in the case of baskets with complicated designs, like this Pima, for instance, and still more in this very wonderful basket made by the Luiseños of San Diego County, it is hardly conceivable how the woman can lay out beforehand, in her mind, a design like this, which she can not see before her at all. Especially where there are descending parts which she has to allow for and take up in the proper place. That to my mind is a marvel of mathematical genius; and it is not the only one. Here is a basket which seems very simple, and yet I think it is one of the wonders of the world. It is a basket made by a Chuckchancy squaw. It is bilaterally symmetrical along a definite plane. It has, as you will see, ~~two~~ 3 sets of eyes . Starting from the middle set, pass down the basket in this way, you find the

.There are a number of open

If you examine the designs on the sides of this medium series you find they are paired. Each one is entirely unsymmetrical in the

black, but it is entirely like the corresponding one on the other side. There is no inequality anywhere, and each scale or plate of the design has its counterpart exactly on the other side. And to think that that basket, instead of being built up from the bottom, all the way, like the coil basket, is and is executed just at the point where that portion is reached, is something that is extremely hard for us to understand.

Twined ~~The~~ baskets ~~which is~~ are more or less flexible & ~~is~~ are made from the bottom up ~~and is woven, beginning at the bottom and working up on the sides~~, all the way around at the same time, so that the weaver has the advantage of seeing the design ~~work~~ grow straight up ~~all the way~~ from the bottom, and all the way around. Baskets of this kind are sometimes used for cooking. ~~Nearly all of the baskets I have here are coil, as in the case of this one,~~

Coiled ~~where the~~ baskets are ~~is~~ begun in the center of the bottom and the coil material is simply wound round and round until the basket is finished. The ~~center~~ finishing of the coil

OUTLOOK

The future of Indian basketry is not hard to foresee. During the past half century our advancing civilization has wiped off the face of the earth not less than fifty basket making tribes, ~~of Indians and~~ In most of these ~~nearly every~~ cases we have not taken the trouble to preserve so much as a word of their language or an example of their beautiful basketry. Today, in the state of California alone, several vanishing tribes are represented by from 1 to 20 persons each--in two cases to my personal knowledge by a single old woman who has made her last basket. In many other tribes the living basket makers may be counted on the fingers of a single hand; In a few years they too will be gone.

Among a few tribes, as the Ne-ee-non, I have seen middleaged, and in some cases even young women, at work making baskets, but this is exceptional.

In certain tribes, notably the Pimas, Hoopas, Tlingits, and the aggregations of tribes known as 'Tulares' and 'Pomas', the number of basket makers is still so large that, barring outbreaks of epidemic ~~or contagious~~ diseases, the industry is likely to continue for many years.

~~Over than a hundred tribes of Indians make baskets~~

Baskets are made today by more than 100 tribes of Indians. These tribes range along the Pacific Coast from the Arctic Ocean to Mexico, and reach easterly to the Rocky mts. And in a few cases baskets are made by tribes inhabiting the Eastern States, as the Micmacs? of the Province of Quebec, the Penobscots of Maine, the Iroquois of New York, the Seminoles of Florida and the Chitimachas of Louisiana.

THE BASKET MAKING TRIBES

While this is not the place for an ethnological discussion of the basket making tribes and their interrelations, it is at the same time desirable to correct ~~many~~ some important errors that have crept into the published articles and books on basketry, and that pass currant today among dealers and basket lovers.

In California much confusion exists with respect to the tribes ~~which inhabiting~~ inhabiting the northwestern quadrant of the state, from Lake and Mendocino Counties north to the Klamath River, and from the coast easterly to the Sacramento; and also with respect to the tribes of the southern Sierra. The confusion respecting the old Mission tribes is still worse, and even more hopeless, because most of them are extinct and the survivers rarely know anything about their tribal relati~~ves~~ons or even the name of the tribe to which they belong.

Ear marks.

The question is often asked, "Is it possible to tell the mark make of one tribe from that of another"? The answer, as is the case of so many other general questions, ~~is~~ may be either Yes and No. Art is imitative, and tribes living in the same region often copy from one another ~~things~~ features that they admire. The greatest admirers of Indian basets are Indians. This is well known to all who have been much among them ~~Indians~~ and is shwon by the circumstance that nearly all camps of basket making Indians have in their possession baskets ~~baskets~~ made by several widely different tribes, as elsewhere pointed out.

In small tribes and those whose territory is confined within narrow limits (as the Nims~~s~~, Newoovahs, and Petomaguats) the entire art work of the tribe is likely to be influenced by the art of neighboring tribes. In large tribes and those inhabiting a wide extent of country(as the Paiutes and Shoshone) the art work at of one border point is likely to differ widely from that of remote points ~~of~~ in the domain of the tribe and may resemble the art of contiguous tribes

Thus the finer baskets of the Owen's Valley Paiutes differ widely from those of the Paiutes of eastern Nevada, southern Idaho and eastern Oregon, and resemble those of the neighboring bands of Panamint Shoshones and the Kern River tribes. Similarly the basketry of the Panamint Shoshones is decidedly of the Kern type and differs ~~almost~~ totally from that of the Idaho members of the same tribe. It should be borne in mind however that most of the large tribes or nations--the Paiutes for example—really consist of a number of smaller tribes or sub-tribes, each having its own more or less distinctive types of art work--and among ~~in~~ the west coast tribes art is almost confined to basketry.

After these preliminary remarks ~~With this explanation~~ we may proceed to ~~explain~~ discuss the subject of the chapter--the 'ear marks' or distinctive features of baskets with respect to the tribes by which they were made ~~made by different~~ tribes.

In the majority of cases it is easy to name the tribe, and often the particular camp or village, in which a particular basket was made. In a miscellaneous collection of 100 baskets ~~it is usually easy for~~ the experienced student can usually ~~to~~ name off hand and with absolute certainty about 75; after a critical examination he can ~~to~~ name a dozen

more, and he may ~~to~~ make a very close guess at half the remainder Still, There are puzzling specimens in every large collection specimens that are sure to prove ~~stumbling blocks,~~ troublesome even to the most learned in basket lore. Thus some of the tribes or fragments of tribes of Colusa, Lake , and Butte Counties in California make baskets which I am unable to distinguish from those of the northern 'Sierra 'Midu'.

While it is easy to identify most baskets at sight, or at least to refer them to the group of contiguous tribes to which they belong (as in the case of the Tulare, Wiktchumne, Cocaheba and Chukchancy tribes, which together constitute the Tulare or Yokut group) the task of defining in words the features the eye catches at a glance is a very different matter. In the following remarks on tribal peculiarities or distinctive features only the finer baskets and the usual kinds of the general bowl form will be considered. Beginning at the north;

Eskimo baskets are of the usual two types, coiled and twined. Both are made of grass-like materials. The coiled baskets are notable for the large size of the coils(only equalled by the Moki or Hopi of Arizona) and the beautiful dappled or shaded yellowish color. The

twined baskets may be of open or close weave and are yellowish-white or grayish in color. They are exceedingly flexible and when wet may be rolled or even folded without breaking. The bottom is uaually of coarser material than the sides. Some are bag-shaped but the usual form is that of a flat bottomed pail with vertical sides.

Aleutian baskets resemble those of the Eskimo (to which group the Aleuts belong). There are two common styles of Aleut twined baskets--compactly woven and open In early days they were ornamented with porcupine quills; now the quills are replaced by worsted or silk. They are made of a golden-yellow grass-like material and some are of exceeding fineness and delicacy and wrought with open spaces, forming an exquisite lacework pattern. As a result of European influence some are made in the form of a cigar case. As a rule these are of the most perfect and delicate workmanship, and The strands of the grass material are split as fine as an 80 cotton thread.

Tlinkit baskets are pail shaped, with flat bottoms and vertical sides, and are of twined weave. They are made mainly of spruce roots, the color varying from pale yellowish brown to dark brown, and are or-

namented with belts of superadded material overlaying the body material. These belts are never ~~simple~~ plain, but always consist of complicated designs in different colors--usually red, black and orange, often varied with blue and yellow. Formerly the tones were mild, harmonious and very soft and beautiful; now they are usually of white man's dyes, gaudy and offensive. ~~Result of civilization.~~ Besides the ordinary pail-shape there are three other forms--work baskets, ammunition tubes, and hats, all of the same weave. The work baskets are cylindrical, short, and finished with a cover which commonly contains a rattle in the knob on its top. The ammunition tubes consist of two small ~~overlapping~~ cylinders, one of which overlaps the other + serves as cover, ~~and~~ The body material (cedar root) of both parts is ~~are~~ usually completely ~~covered~~ hidden by the design. The hats are inverted bowls with flaring sides, ~~and~~ flat tops, and an inside rim to fit the head. The tops are usually extended by the addition of several small circular baskets shaped like pill boxes, as shown in fig. While the designs on the other baskets are ordinarily conventionalized symbols standing for plants, waves, labrets and other subjects, those on the hats nearly always represent the animal which

is the totem of the owner. In some the design is beautifully wrought in the material; in others it is merely painted on the outside. These hats are worn only by the medicine men and chiefs.

The Tlinkat inhabit S.E. Alaska.

Haida baskets resemble those of the Tlinkàt but have simpler designs, the ordinary type being ornamented merely by several simple bands.

Haida hats are of cedar bark and are double throughout, besides having an inside rim. They are therefore much heavier than Tlinkàt hats. They appear to be worn by both sexes and independent of position. Similar hats are made and worn by Indians on Vancouver Island. The Haida inhabit the Queen Charlotte Islands.

British Columbia baskets (including those made by the Seechelts, Lillooets, & the tribes on Frazer and Thompson River and their tributaries) are of coiled work, thick and heavy, and usually rectangular or oval, and smaller at the bottom than at the top. The rectangular ones are often provided with covers and with a projecting flange around the bottom on which the basket rests. The body material is usually of cedar roots and very dark. The design, commonly in bands, squares, or other mechanical forms, is produced by

overlaying with a peciliar kind of knife pleating, ~~and is~~ designated by Professor Mason as imbricated. The principal material of the design usually consists of the long flat leaves of the ~~box~~ bear yucca (Xerophyllum), supplemented by cherry and cedar bark and sometimes by died horsetail (Equisetum) and even strips of cloth.

Klickatat and similar Salish coiled baskets of northwest Washington resemble the ~~Frazer River~~ British Columbia type in general character and appearance although the usual forms are oval and conical instead of rectangular, and the designs are in most cases different. Among the tribes making baskets ~~usually~~ ordinarily classed as Klickatat are the Chehalis, Stilagamish, Snoqualamie, Puyallup, Tulalip, and

Quinnault baskets are deep oval bowls of twined weave, resembling the Puget Sound tribes in general form but not in character or ornamentation. Those made now are simple plain baskets with simple overlaid designs, but in the collection of Miss Anna Lang I have seen several old ones with rich and rather complicated designs. The top is usually finished by a row of loops, as in many of the Klickatat berry baskets. The color is light brown, becoming dark brown with age. The design is commonly in bear Yucca (Xerophyllum), either natural or died.

The Quinnault Indians live at the southwest base of the Olympic mountains in Washington.

The Petonaguats inhabit Owens Valley in California, at the east base of the High Sierra. They are a branch of the great Paiute Nation and are related also to the ~~great~~ Panamint Shoshones and certain tribes of the southern Sierra. The Nim of the North Fork of the San Joaquin (usually known as 'Madera Co band') appear to be an offshoot of the Petonaguats.

The basketry of these Indians is of great interest but in the present imperfect state of knowledge is hard to define. It appears to consist of a mixture of two types--~~those of~~ the Mono Paiutes on the north and the Panamint Shoshones on the south. Baskets made near Bishop in the northern part of Owens Valley resemble those of the Mono Paiutes, while those made farther south(near Independence) are more like Panamints. I strongly suspect ~~It is possible~~ that the Independence band represents a distinct ~~belong to a~~ sub-tribe. ~~different from the northern ones~~. At all events a number of their words are different.

THE WIKTCHUMNE are now reduced to a small remnant of a once powerful tribe whose principal village was at Limekilm or Lemon Cove on the Kaweah River, at the foot of the southern Sierra in Calif. They make beautiful baskets--bowls and bottlenecks-- of Tulare root, but the output is small and will soon cease. The root is usually less finely divided than in the case of baskets made by the Nims and Chuckchancys, the resulting baskets being thicker and stronger.

Their bottlenecks are usually ornamented by several bands of rattlesnake designs in red and black, with a circle of plumes of the valley quail around the top.

THE HOOPA.-- inhabit a valley of the same name on the lower Trinity River near its junction with the Klamath, in northwestern California. They are famous basket makers and produce a number of forms, all in twined weave, with overlaid designs. Their hats and saha (acorn mush) baskets are best known. The latter are of various sizes, from small ~~swell~~ individual mush bowls to large cooking bowls. Another striking type is the acorn storage basket, which here reaches a perfection not elsewhere attained. Many of these storage baskets have a capacity of two barrels--a size surpassed only by the huge granaries of the Pima, Mohave, and Mission Indians. But while the latter baskets are coarsely woven and without ornamentation, those of the Hoopa are made with the utmost care and are lavishly ornamented with elaborate and intricate ~~striking~~ designs. They are provided with high covers whose thin flexible edges embrace the top so closely that no mouse can enter; and they are strengthed-ed by a series ~~rim~~ of horizontal hoops, on the inside. The bottoms are of coarse open wickerwork which gives them strength and at the same time permits the air to enter freely for ventilation--thus preventing the acorns from damp sweating and mold.

The Makahs live at Neah Bay on the Strait of Fuca, Washington, ~~and~~ only a few miles from Cape Flattery--the extreme northwest corner of the United States. They are noted for a particular type of small covered basket of yellowish white grass-like material of twined weave, ornamented(now and for some years past)with belts of designs brilliantly colored with diamond dyes. The commonest form is circular ('pill-box' shape) but oval baskets are not ~~uncommon~~ rare, and some are made without covers in forms ~~imitated~~ copied from the white man. Flasks and bottles are often covered and are sometimes pretty, though the idea is repulsive. A few years ago the Makahs were noted for the fineness and exquisite workmanship of their baskets, which almost rivaled those of the Aleuts ~~an baskets~~, but of late the workmanship has greatly deterioated. In many of the baskets the bottom, and the neck which receives the cover, are beautifully woven of cedar bark. ~~Large brown mats, plain and ornamented with simple designs, are made of cedar bark and rushes~~.

Large brown mats, plain and ornamented with simple designs, woven of cedar bark and rushes, are also made by these Indians.

The Nim Indians are a small tribe inhabiting the region about the North Fork of San Joaquin. They make ~~beautiful~~ exquisite coiled baskets of the so-called Tulare Type. There are two principal forms--bowl and bottle neck--both thin and flexible and of the Tulare root material. The bottlenecks differ from those of other tribes. They are short and depressed with strongly convex or bulging sides, and usually lack the finishing neck, which it is said, only certain old 'witch' squaws are priviledged to put on. Their best baskets rank with the best made anywhere. Among their favorite designs are the King snake and butterly, ~~are among the commonest of their native designs~~. but owing to the pernicious influence of buyers some of the Nim Indians are imitating designs of other tribes and are intriducing quill work into some of their pieces.

~~There has been~~ Much confusion exists respecting the name and relationship of these Indians. Among basket dealers, and by the whites generally, they are ~~commonly~~ known as "Monos", or "Madera County Monos"--an absurd name as they are not related to the true Monos (or Mono Paiutes) who live at Mono Lake on the other side of the Sierra. They are however closely related to the Petonagpats of Owens Valley, as I have recently ascertained by talking with their chief and by securing and comparing their vocabularies.

The CHUK-CHANCY inhabit a narrow strip of broken foothill country on the west slope of the Sierra between Fresno River and the divide between the Fresno and San Joaquin, beginning a few miles below Coarse Gold Gulch and reaching up a few miles above Fresno Flats. They are thus in contact with the Fresno Mew-ah on the north, the Nim on the east, and the Cocoheba on the south. They make the 'Tulare' style of basket, of Tulare or Cladium root, in both bowls and urns('bottlenecks'), and do excellent work. In the designs both black and red are used, but black predominates, and the majority of their baskets have no red. The black is mainly fern root (Pteridium); the red, red-bud(Cercis). The commonest design on the large bowls for cooking acorn mush is the king snake, represented by a double row of triangles, the points of one row alternating with the bases of the other, thus Another favorite design, and one in which they excel, is the net or spider's web.

At their main camp('Picayune') I have seen them in early fall make a thick soup or gruel of acorns of the blue oak(Quercus douglasi) not yet fully ripe. They cooked it with hot stones in the basket shown in fig. ,called nah-cheech. As it was the first

acorn soup of the season it was attended by a certain ceremony. A cathartic(doubtless the bark of Rhamnus californica) was put into it, and when it was done the Indians sat in a circle, which at their invitation I joined. The large bowl, about one-third full of the thick soup, was then taken up by the old squaw in charge, held up to her lips while she took a deep draught, and passed to me, and then in turn around the circle. The thick stuff had a disagreeable bitter taste. After every one had partaken, the old woman passed pieces of dried fish, which were excellent. The basket of soup was then passed a second time and we all had to drink again. After it was over I purchased the basket, but not without considerable difficulty. The difficulty was not about the price, as the old squaw finally let me have it for several dollars less than the amount I offered her for it.

The PANAMINT SHOSHONES are a desert tribe inhabiting a desolate region about Death and Panamint valleys in southeastern California and the adjacent southwestern border of Nevada. Perhaps their only permanent camps are in the Armagosa Desert, the canyons of the Panamint Mountains, and the desert on the east side of Owens Lake.

Their bowls and urns are of marvelous richness and beauty and are noted for the perfection of their lines. The body material is finely split yellowish-white willow, adorned with telling designs in black and red. The black is of two principal kinds: split strands of the horned seed-pods of Martynia, and the slender brown root of a bulrush (Scirpus) made black by burying in wet ashes. The red is mainly yucca root--the root of Yucca arborescens. To these materials a little quill work is usually added. The quills are commonly the white shafts of duck feathers or the red shafts of the red-shafted flicker.

Several of the designs are of the 'Kern' type, and in the case of hats and bowls it is sometimes difficult to say whether they were made by Panamints or Newooahs. To my eye these two tribes make the richest of all baskets.

The NEW-OO-AH inhabit a small area in the southern Sierra between Tehachapi Basin and the valley of South Fork of Kern. Their center of distribution is Paiute Mountain, whence scattered camps reach southward toward Tehachapi, and northward along Kelso Creek, to within about 8 miles of South Fork of Kern River. They are only a remnant of a people of whom next to nothing is known. Like their neighbors the Pekanapull, they still practice witchcraft, and nearly every year some unfortunate is burned alive. They make exquisite baskets--bowls and urns or bottlenecks--of the so-called 'Kern' type. The body is of finely split willow, the design in black and red. The black is mainly Martynia, the red the root of Yucca arborescens. Some of the very best baskets made today are produced by these Indians.

The PAKANEPULL or TEBOTELOBELAY(or Tebotekakano) inhabit the upper part of the valley of South Fork of Kern River, at the foot of Walker Pass in the southern part of the Sierra Nevada in California. Only a few are left. They make superb coiled baskets of the 'Kern' type. The body is usually of finely split yellowish white willow; the design in black and red. The black is mainly Martynia, the red mainly yucca root. In some cases(rare) the body is of Tulare root(Cladium) instead of willow; and I have seen two or three urns in which willow and Tulare root were used in the same basket.

The urns made by the Pakanepull are as a rule of rather coarse workmanship, not perfectly symmetrical, and of a form which I have bot seen elsewhere. The one shown in fig. is a representative type. Others are broader relative to the height. They are usually ornamented with a series of horizontal bands, single or complicated, in red yucca root; but the root is carefully selected, of different shades or tones from dark purple-red to pale reddish brown, giving good contrasts and a rich effect.

Baskets classed by form & function.

Large coiled bowls for cooking

Small bowls for mush or soup (individual bowls)

Circular winnowers { Coiled / Twined – Havalapi

Arrow-shaft shaft winnowers (twined)

Gambling trays { Coiled / Twined

Burden baskets for carrying on the back

Pack baskets for horses (Mescalero &c)

~~Conical~~ Baskets or troughs, with covers, for carrying in canoes (BC)

Flexible carrying & storage bags (Nez Perce, Umatilla, Wasco &c)

Large movable storage baskets (Hopi, ~~Havasupai~~ Pima & acorns)

Stationary reservoirs or granaries for acorns, corn, wheat, beans (Luiseño, Mohave, Muma)

Grain or seed jars or urns (Pima & Apache, seed bottles (rotten & painted), mortuary urns for food of deceased (Potomaquat, Panamint)

Conical seed baskets (Tonyah of the Muma)

Seed gathering baskets (when not same as burden baskets, as Klamath)

Seed paddles — Sieves

Meal & flour bowls (Pima, Apache

Second meal tray (Hopi)

Scoop ~~shape~~ tray

? Roasters (Havalapi)

Cider filters

Berry & fruit baskets

Trinket baskets { Paiute, Mohave, Luiseño, Kawaiisu, Muma

Papoose " "

Water bottles

Drinking cups

Baskets for catching fish { Portable / fixed ~~traps~~

" " carrying fish (Eskimo, Wasco

" " carrying live quail Newmah

Cocoon or worm baskets

Hanging baskets for egg & other things

Sexual receptacles (Luiseño

Ammunition tubes

Flight fowls

Hats { Coiled / Twined (Hopi) / " (Flight)

Ceremonial baskets

Sacrificial baskets

"Unnatural Uses of Letters of Alphabet"

C. Hart Merriam
Papers
BANC MSS
80/18 c

Unnatural Uses of Letters of Alphabet

The great majority of professional anthropologists have acquired the habit -- whether from foreign birth or foreign education -- of employing letters of the English alphabet, singly or in combination, in unusual or abnormal ways, thereby distorting their alphabetic or normal sounds.

I refer to such usages as ai for i, c for ch, c for sh; c for th, tc for ch, s for sh, au for ow (as in how), hy for hu, j for z, ts for s (as in sits), ñb for m and o unmarked (as used by some ethnologists) to represent the sound of aw.

I admit of course that in certain Indian languages there are sounds that cannot be expressed by letters of our alphabet and consequently require special symbols; but this would hardly seem sufficient excuse for the distortion of the English alphabet by the use of existing letters in abnormal ways, or for giving to such couplets as have just been

mentioned, sounds wholly foreign to their normal English values.

Much stress has been given to the advantage of representing each sound by a single letter or symbol. I fully agree with this as a theoretical proposition, but in practice it is not always possible of attainment, and most ethnologists, in direct violation of their own reasoning, habitually use two letters to express a sound already provided for in plain English by a single letter -- as ai for i and dj for j. And to make a bad matter worse, there is woeful lack of agreement even among American ethnologists as to the various details of the alphabets they employ.

Many anthropologists place great stress on the exact reproduction of vocalic sounds, giving in some instances as many as five sounds for a single vowel. This to me is superrefinement. Having personally

written down vocabularies of upwards of a hundred Indian languages and dialects, I have no hesitation in stating that few if any Indians are so exact and precise in the pronunciation of their words as to justify such refinement. Not only do different individuals of the same tribe often give different sounds to the same vowel in the same word, but in numerous instances the same individual pronounces the same vowel or syllable differently in successive repetitions of the word. Thus in the case of the letter a, an Indian in repeating a word has given me sounds ranging from long ā (as in fate) to ah (as in father). This I admit is an extreme case, but in my experience it has occurred several times. While usually the range is less, it still is enough to show that the use of so many sounds for a single letter implies a degree of definiteness and fixity that does not exist.

The literature of ethnology is encumbered with a multiplicity of technical forms, terms, symbols, expressions, and diacritic marks unintelligible to any but the ultraspecialist. Is this as it should be?

I concur in Isaac Taylor's observation that, "Any system of diacritical marks which aims at being universal must necessarily be either cumbrous, incomplete, or inconsistent." The same may be said with even greater truth of universal alphabets intended to enable scholars of all nations to record <u>and afterward read</u> the sounds spoken in the diverse languages of primitive man.

Attempts to accomplish this ~~end~~ have resulted in the production of complex mongrel systems, extremely difficult to master, abounding in grotesque monstrosities and of dubious utility.

So long as the millennium with its universal world-alphabet is still nebulous in the misty future, so long as the ethnologists of America -- not to mention those of England, Canada, Australia, and other English-speaking countries -- are not in accord among themselves, but employ diverse alphabets and symbols, is it not better to stick to the ordinary familiar sounds of the letters of the English alphabet, amplified by the usual diacritic marks, and in special cases by special symbols?

Most of us are content with the simpler and more easily understood use of the ordinary alphabetic sounds of the English language, not aspiring to master the ultimate refinements of linguistic and etymologic erudition as expressed by ethnologic grammarians.

As a general proposition may it not be said that

in ethnology as in other sciences the more we simplify our language the better we make ourselves understood, thereby interesting a larger number of persons? And is it not worth while in science as in business to consider practical values? And is it not in the interest of both science and education to enlist the cooperation of as many people as possible? And now at the eleventh hour do we not need all the help we can get in the effort to rescue vanishing material? If so, why restrict our audiences to the learned few, cutting off assistance that might be rendered by the many?

"Yosemite Georgraphic Names"

C. Hart Merriam
Papers
BANC MSS
80/18 c

YOSEMITE GEOGRAPHIC NAMES

By C. Hart Merriam

Ah-laẃ-yah-hũ . . . The great rock mass or wall immediately west of the slide rock over which the Yosemite Falls trail starts up. Looks as if a cave were there.--

Ah-wah́-ne . . . A large area of flat ground beginning on the west along a N and S line passing through Sentinel Hotel and including the meadow and flat north of Merced River from Yosemite Creek easterly nearly to the mouth of Indian Canyon. The cemetery (where Galen Clark is buried) is in the original Ahwahne. The name is applied also to the entire valley. Indians of the same tribe living at Chowchilla Canyon, Wassama, and other places outside of Yosemite, apply the name Ah-wah́-ne to the entire valley; and in 1859 both Bunnell and Hutchings gave it as "the old Indian name for the valley." Powers in 1873 located the village 'Awanee' at the foot of Yosemite Falls. -

<u>Synonomy</u>: Ah-wah-ne, Hutchings 1859; Ah-wah-ne, Bunnell 1859 & 1880; Ahwahnee, Kneeland 1871; Ah-wah-nee, Yelverton 1872; Ah-wah-nee, Lester 1873; Ahwohnee, Patch 1874; A-wá-ni, Powers 1877; Ahwahnee, Stornway 1888; Ah-wah-nee, Gordon 1892; Ah-wah́-nee, Galen Clark 1904; Ah-wah́-ne, Merriam 1917.

Ah-wah́-ning chú-luk-kă-hŭ . . Yosemite Falls, on north side Valley nearly opposite Sentinel Hotel.--

Synonomy: A-wa-na Falls("Yosemity")& Cho-luke Falls (2,500 ft.), Humboldt Times (after San Francisco Chronicle), 1856; Cho-lock, Hutchings 1860; Cho-looke Hutchings 1860 & 1865; Choolook & Scholuck, Whitney 1868; Choloc, Powers 1873; Chó-lok, Powers 1877; Choo-look, Scho-look, Scholook & Scho look, Bunnell 1880; Chó-lack, Galen Clark 1904.

Ah-wí-ah . . . Mirror Lake. (The word Ah-wí-ah means deep).--

Synonomy: Ah-wi-ah, Hutchings 1859; Ah-wi-yah, Hutchings 1860 & 1865; Waiya, Whitney 1868; Awiyah & Kekootoyem (meaning 'sleeping water'), Hittell 1868; Waiya, Kneeland 1871; Awya, Powers 1873; A-wai-a, Powers 1877; Wai-ack, Bunnell 1880; Ah-wei-yah & Ah-wei-ya, Galen Clark 1904.

Erroneously given by Hutchings in 1886 as Ke-ko-too-yem (In the Heart of the Sierras, 386, 1886); also by Hittell in 1868 (Kekootoyem).

Ah-wí-ah Pi-wí-ak . . Emerald Pool, between Nevada and Vernal Falls.--

Ajemu . . . Probably typographic error for Ā-yĕh, Manzanita. Given by Gordon Cumming (1884) as on west side El Capitan.--

Ca-no-pah Falls . . Given in Humboldt Times, 1856 (from San Francisco Chronicle) as name for Nevada Falls. See also Yan-o-pah.

Che-nuṁ-mah (from Ché-ne, strawberries) . . . Low sunken meadow between mouths of Teniya and Merced canyons. There used to be a camp on high ground on east side of this meadow.--

Che-pwé-chă . . . Washington Column.--
Kneeland (1871) erroneously applies the name 'Shokoni' (= Chó-ko-ne) to Washington Column. It is the name of the nearby Royal Arches.-

Chó-ko-ne or Chuk-ko-nā . . . Royal Arches (named from the sunshade part of the baby basket, called Chó-ko-nĕ or Chuk-kiṁ-meh).--
Synonomy: Schokoni, Whitney 1868; Shokoni, Kneeland 1871; Chokónee, Powers 1873; Cho-kó-ni, Cho-ko-nip-o-deh, Powers 1877; Scho-ko-ni, Bunnell 1880; Cho-kó-ni, Galen Clark 1904.

Chó-lahk or Cho-luk . . . Yosemite Falls. See Ah-wah-ning Chú-luk-kă-hŭ.--

Eleachas . . . Name applied by Hutchings (1860) to the Three Brothers, but corrected to Pom-pom-pa-sus in his edition of 1871. (This should probably be 1870 but that edition not seen).

Hah-kaht'-we or Hah-kah'-too-e . . . Sentinel Dome (named from a mark resembling hah-kah'-too-e, the black lizard.-- Cam
Called Sak-ka-du-eh by Powers (1877).

Ham-mó-mah . . Talus of broken rocks at foot of the cliffs (the "tumbled down rocks").-- Cam

Synonomy: Ham'-mó-ko & Ham'-moak, Powers 1877.

Haw'-hawk . . . Three Brothers. See also Wah-haw'-kah.

Haw-kaw'-koi, Haw-kaw-koó-e-tah or Ho-kok-kwe-lah . . . Rocky place and old village where Sentinel Hotel and cottages now stand.-- Cam

Synonomy: Hok-ok-wi-dok, Powers 1877.

Hem-mā́-ken-ne . . . Moss Spring, an exceedingly cold spring near lower end of Yosemite Valley, on south side of Merced River, a short distance above present Pohono bridge.--

Hol'-low . . . Indian Cave near foot of Royal Arches (hol'-low = cave). Called also Lah'-koó-hah, meaning 'come out'.--
Synonymy: Hol'-low, Powers .

Ho-low . . . Big rock on south side Merced between Camp Curry and Sentinel Hotel (former schoolhouse there).--

Hó-pah-hoo-lah or Hó-pah-hó-lah . . . Indian Canyon.--
Synonomy: Erroneously given by Whitney in 1868 as Schotallowi, which name is adopted by Bunnell (Scho-tol-lo-wi) in 1880, but not given in his original article, 1859. Bunnell also gives Le-Hamite (spelled also Lehamite) as the name of Indian Canyon. Powers (1877) applies the name Ma-ta to Indian Canyon, but, as elsewhere stated, the name means any high rock wall.

Hōp-ho-bah . . . Clouds Rest.--

Hun'-tah . . . "The Eye" (hun'-tah, eye). A mark on Half Dome high up under projecting edge at summit, and a similar mark on El Capitan.--
Synonomy: Hunto (applied to Royal Arches), Hittell 1868; Hun-ta, Shun-ta, Powers 1877; Hunto, Yelverton 1872; Hun-to (applied to Washington Column), Lester 1873.

I'-e-hŭ . . . Any meadow.-

Il-lil-lou-ette . . Given by Lester (1873) as Indian name, meaning 'the beautiful' for Illilouette Falls and Creek. See Too-too'-loo-we-ak.

I-yu'-lah (meaning junction). . Place on both sides of junction of Teniya Creek with Merced River.--

Kahchoomah . . Given by Hittell in 1868 as name for 'Wild Cat Fall (30 ft. high, between Vernal and Nevada Falls) and for 'Wild Cat Rock' (4,200 ft. in height and ½ mile north of Liberty Cap.

Kah-wah́-koo-lah and Keṕ-peḱ-oo-lah . . Place above El Portal on south side Merced River. - Chum

Kah-wiń-nă-bah́ . . . Little Yosemite Valley. There used to be a large summer camp here of same name.-- Chum

Kay-o-pha . . . Given by Bunnell (1880) as name for High Sierras (from word for sky).

Keialauwa . . Given by Whitney (1868) as name for mountains west of El Capitan.

Synonomy: Keialauwa, Whitney 1868; Kai-al-a-wa & Kai-al-au-wa, Powers 1877.

Ke-ko-too-yem. . . Erroneous name applied to Mirror Lake by Hutchings in 1886 (In the Heart of the Sierra, 386, 1886); and by Hittell in 1868 (Kekootoyem, meaning 'sleeping water'). Hittell also gives Awiyah.

Keṕ-peḱ-oo-lah and Kah-wah́-koo-lah . . Place above El Portal on south side Merced River. - Chum

Kom-pom-pā-sah, Kom-pom-pā-sus, or Pom-pom-pa-sah . . .
Low rock next west of Three Brothers.--

Synonymy: Kompopaise or Pompompasus, Whitney 1868; Kom-pom-pé-sa, Powers 1877; Pom-pom-pá-sus, Galen Clark 1904.

[Erroneously given by the following authors as the name for Three Brothers and said to mean 'mountains playing leapfrog': Pompompasus, Hittell 1868; Pom-pom-pasus, Cronelly 1869; Pom-pom-pa-sus, Hutchings 1871 (given as Eleachas by Hutchings in 1860); Pompompasus, Kneeland 1871; Pom-pom-pas-us, Yelverton 1872; Pom-pom-pa-sus, Lester 1873; Kom-po-pai-zes, Bunnell 1880; Pom-pom-pasus, Gordon Cumming 1884; "Pompompasa (or pasus)", Stornway, 1888.

Koo-hoó-koh or Kŭ-hŭ-ko . . . Cathedral Rocks, formerly called the Three Sisters or Three Graces.--

Synonymy: Kosúkong, Whitney 1868; Ko-sú-ko, Powers 1877; Ko-sŭ-kong, Bunnell 1880; Ku-só-ko, Galen Clark 1904; Wah-wah-le-na (Three Graces), Cronelly 1869.

Lah-koó-hah . . . See Hol-low.

Law-oo-too . . Given by Cronelly (1869) as 'Bearskin Mountain' or Glacier Rock. See Oo-hoó-ma-te lo-wah-te.

Lehamete (Whitney 1868) . . . said to Means place where 'arrow-wood' grows (rocks next east of Indian Canyon). Powers Laysamite (1873) probably same, but locality not stated. Bunnell gives Le-Hamite (arrow-wood) as name of Indian Canyon.

Synonomy: Lehamete, Whitney 1868; Le-sam-i-te ; Le-sam-ai-ti (village), Powers 1877; Lehamite, Le-Hamite, Lo-Hamite, Bunnell 1880; Le-ham-i-tee (Indian Canyon), Galen Clark 1904.

Loi-ah . . . Sentinel Rock and area immediately below it.--CHM

Synonomy: Loya, Whitney 1868; Loya, Hittell, 1868; Loza (typog. error), Cronelly, 1869; Loya, Kneeland 1871; Lo-ya, Lester 1873; Loi-a, Powers 1877; Loya, Bunnell 1880; Loya, Gordon Cumming 1884; Loi-ya, Galen Clark, 1904.

Lol'-lok chuk'-kah (Rat's cache. Called also Poo-sé-nah chuk'-kah, mouse's cache). . . Cathedral Spires. Name refers to the two tall towers, which resemble the tall cylindrical acorn caches of the Yosemite Indians. Also said to resemble long sticks projecting upward from a Wood Rat's nest.--

Synonomy: Lol'-luk chuk'-kah-hŭ, Powers

Loyemah. . Erroneously given by Hittell (1868) for Sentinel Dome. See Hah-kaht'-we.

Lung-ŭt-te-kwé-ah or Lung-ŭ'-te-ak. . . . Ribbon Fall on "Virgin's Tears Creek" Pigeon Creek (from Lung-ŭ'-te, Pigeon).-- Name also used for Pigeon Creek.

Synonomy: Lungyotuckoya, Whitney 1868; Lung-u-tu-ku'-ya, Powers 1877; Lung-yo-to-co-ya & Lung-oo-to-koo-ya (after Hutchings), Bunnell 1880; Lung-oo-too-koo-ya, Gordon Cumming, 1884.; Lungootookooyah, Stornway 1888.

Mah-chā-tŏh

Mah-tah . . . Means cliff wall anywhere. Sometimes applied specifically to Liberty Cap.--

Synonomy: Applied to Liberty Cap -- Mahta, Hittell, 1868; Mah-ta, Kneeland 1871; Wah-ta (typog. error), Cronelly 1869; Mah-tah & Tah-mah (typog. error), Yelverton, 1872; Mah-ta, Galen Clark, 1904.

Applied to Indian Canyon -- Má-ta, Powers, 1877.

Mah-tah-mă-te (meaning 'many cliffs') . . . The Fissures. Big crevices or deep cut narrow gulches high up in cove east of and facing Cathedral Rocks.-

Mo-kĕh . . . Iron Spring just below mouth of Teniya Canyon.--

No-to-mid-u-la . . Given by Powers (1877) as village about 400 yards east of Indian Canyon rancheria. (Not checked by Blind Dick).

Ollenya . . . Given by Whitney (1868) and Gordon Cumming (1884) as Frog Brook(a small stream between Three Brothers and Yosemite Falls).

Ó-mo-ho . . . See Um-mo-ho.

Oo-hoó-mă-te lo-wah-te. . . Mark on Glacier Rock. Name refers to fancied resemblance to skin of Grizzly Bear (from Oo-hoó-mă-te, the Grizzly, and law-woot, hide or skin).--

Synonomy: Oowooyoowah (meaning 'Great Rock of the Elk'), Hittell 1868; Law-oo-too ("Bearskin Mountain"), Cronelly 1869; Low-oo-too, Yelverton 1872; Ozoómite Láwatuh, Powers 1873; U-zú-mai-ti Lá-wa-tuh, Powers 1877. Er-na-ting Law-oo-too, Hutchings 1877.

Open-eta-noo-ah . . . Name given by Hutchings (1865) for Old Inspiration Point.

Pahl-pahl-le-yah . . . Snow Creek.--

Patéea. . . Given by Whitney (1868) as "Mountain over which Yosemite trail runs".

Patillima . . . Given by Whitney (1868) and others as name for Glacier Point. See Wŭ-e-tah.

Synonomy: Patillima, Whitney 1868; Palel-lima, Pal-li-li-ma, Yelverton 1872; Pa-til-le-ma, Bunnell 1880; Pa-tillima, Gordon Cumming 1884.

Pi-we-ah . . Given by Hutchings and Bunnell as name for Teniya Creek. See Wah-kal-ah-wi-ah.

Synonomy: Pi-we-ah, Hutchings ,May 1859; Py-we-ah, Bunnell, 1859.

Pi-wi-ak . . . Vernal Fall, above head of Valley proper.--

Synonomy: Pi-wy-ac, Hutchings 1859 & 1860; Pi-wy-ack, Hutchings 1860 & 1865; Peiwayak, Piwyac, Hittell 1868; Whitney 1868; Pi-wy-ack, Cronelly 1869; Piwyack, Kneeland 1871; Py-wy-ack, Yelverton 1872; Pai-wai-ak, Powers 1877; Py-we-ack, Bunnell 1880 (erroneously applied to Teniya Lake and Canyon); Pi-wa-ack, Gordon Cumming, 1884; Py-we-ack, Muir 1901 (following Bunnell in applying to Teniya Lake); Pi-wei-ack, Galen Clark 1904.

Po-ho-no . . .Pohono Falls (often called Bridal Veil Falls).

The word Pó-hó-no means 'chunks' -- "Coming down in chunks," as the Indians say -- in reference to the fact that the water, instead of falling in a uniform sheet, shoots down in irregular successions of sky-rocket masses separated by wavering veils of mist. The fanciful interpretations of Pohono given by authors-as "An evil spirit whose breath is a blighting and fatal wind" (Hutchings 1860); "A blast of wind, or the night wind"(Whitney 1868);"Spirit of the Evil Wind" (Cronelly 1869);"Name of some vegetable growth" Bunnell 1880) -- are pure creations of the imagination.

Synonomy: Po-ho-no Falls, Humboldt Times (after S.F. Chronicle) 1856; Pohono, Hutchings October 1859 & 1865; Po-hó-no & Pó-ho-no, Hutchings March 1860 and Powers 1877; Pohono, Hittell 1868; Pohono, Whitney 1868; Po-Ho-No, Cronelly 1869; Pohono, Kneeland 1871; Po-ho-no Fall, Yelverton 1872; Po-ho-no, Lester 1873; Po-hó-no, Bunnell 1880; Pohono, Gordon Cumming 1884; Pohono, Bancroft 1886; Pohono Fall, Stornway 1888; Po-ho-no, Galen Clark 1904.

Po-hó-no I'-e-hŭ . . Pohono Meadows, on south side Merced River at mouth of Pohono or Bridal Veil Creek.

Synonomy: Po-hó-no I'-e-hŭ, Powers .

Pom-pom-pa-sus, Hutchings 1871 . . See Kom-pom-pā-sah.

Poo-se'-nah chuk'-kah (Mouse's cache. Called also Lol'-lok chuk'-kah Rat's cache). . . Cathedral Spires. Name refers to the two tall towers, which resemble the tall cylindrical acorn caches of the Yosemite Indians. Also said to resemble long sticks projecting upward from a Wood Rat's nest.--

Synonomy: Posinaschucka, Whitney 1868; Poosenachucka, Hittell 1868; Poo-see-nah Clurck-ka (misprint), Cronelly 1869; Poo-see-nah Chuck-ka, Lester 1873; Pooseena Chukka, Powers 1873; Pu-si'-na Chuk'-ka, Powers 1877; Poo-see-na-chuc-ka, Bunnell 1880; Po-see-nah-chuck-ka, Gordon Cumming 1884; Pu-see'-na Chuck'-ah, Galen Clark 1904.
Lol'-luk chuk'-kah-hŭ, Powers .

Poot'-poo-toon', Put'-put-too'-nah or Poot-put-too'-nah . . . Black Spring (on north side of Valley near west end).-

Synonomy: Pŭtputon, Whitney 1868; Pūt'-pūt-on, Powers 1877.

Py-we-ack . . . See Pi-wi-ak.

Saht'-an-ah'-lah or Saht'-nah'-lah . . . Swampy place in meadow on north side Merced River just north of Sentinel Hotel. (Named from a marsh plant).-

Synonomy: Saht-nah'-lah, Powers .

Sah-wah' . . See Sow-wah' (a gap).

Sak'-ka-du-eh (Powers 1877). . Sentinel Dome. Error for Hah-kah'-too-e, which see.

Sas'-oo-lah . . . El Portal in Merced Canyon. The old village So-lah'-to was located on the flat at present occupied by the railroad terminus.--

Scho-ko-ya. . . Given by Bunnell (1880) as name for Royal Arch Fall.

Scholuck (Whitney 1868) . . . See Ah-wah'-ning chu'-luk-kă-hŭ.

Schotallowi. . Erroneously given by Whitney (1868) as name for Indian Canyon, which name was adopted by Bunnell (Scho-tal-lo-wi) in 1880, but not given in his original article, 1859. Bunnell also gives Scho-to-lo-wi as Yosemite Creek (on map 1880). The name for Indian canyon was Ho'-pah-hoo-lah or Ho'-pah-ho'-lah, which see.

See-wah-lam . . Given by Cronelly (1869) as name for Mount Star King.

Synonomy: See-wah-lam, Cronelly 1869; See-wah-lam, Hutchings 1870; See-wahlum, Yelverton 1872.

Shokoni . . Erreneously applied by Kneeland (1871) to Washington Column. It is the name of the nearby Royal Arches. Che-pwé-chă is the name of Washington Column.

Shun'ta, Hun'ta (Powers 1877) . . The Watching Eye (On Half Dome and El Capitan). See Hun-'ta.

Sit'-ke-noo-al-lah . . . At El Portal.--

Sow-wah' . . . A gap. --

Synonomy: Sa-wah', Powers 1877.

Tah-mah . . . Typographic error for Mah-tah, which see.

Ta-pun-ie-me-te . . . Given by Bunnell (1880) as the Lower Ford of Three Graces.

Tas-sa-yuc Falls . . . Savage Falls (Humboldt Times -- after San Francisco Chronicle -- 1856).

Teniya Lake and Canyon (Named after Chief Teniya).
Synonymy: Ten-ie-ya, Bunnell 1859; Hutchings 1865.

Tes-sā́-ak (said slow) . . Half Dome (often called South Dome). (From tes-sā, meaning banged hair, in reference to the projecting crest of rock on top suggesting banged hair on forehead of woman). According to one version of the Indian legend, Tes-sā́-ak was the wife of To-ko-ye who became North Dome. —

Synonymy: Tis-sa-ack and Tis-sa-ach, Hutchings 1859; Tis-sa-ac, Hutchings, March 1860, also 1871; Tesaiyak, Whitney 1868; Tissayac, Hittell 1868; Tis-sa-ack, Cronelly 1869; Tisayac, Whitney 1871; Tisayac, Kneeland 1871; Tissa-ack & Tis-sa-ack, Yelverton 1872; Tis-pa-ack, Lester 1873; Tissaäck, Patch 1874; Tis-sé-yak, Powers 1877; Tis-sa-ack, Tissa-ack (after Hutchings), Tis sa ack, Bunnell 1880; Tis-sa-ack, Gordon Cumming 1884; Tisayac, Bancroft 1886; Tissaack, Stormway 1888; Tisayac, Toland (after Bancroft) 1891; Tis-sá-ack, Galen Clark 1904.

Til-til-ken-ne . . Place at lower (west) end of Yosemite Valley on north side of Merced River, just below Pohono bridge (place on which mail carrier's cabin now [1910] stands). There were no rancherias in Merced Canyon below Til-til-ken-ne for 8 miles -- the first being Sas-co-lah, on the small flat now occupied by the railroad terminus at El Portal.--

To-koi-ye , To-kaw-ye, or To-ko-yah . . . North Dome. Husband of Tes-sa-ak.

Synonymy: To-co-ae & To-coy-ee, Hutchings 1859; Tocoya, Hittell 1868; Tokoya, Whitney 1868; To-coy-a, Cronelly 1869; Tocoyae, To-coy-ee, Yelverton 1872; To-coy-ae, Lester 1873; To-koi-e, Powers ; To-ko-ye, Powers 1877; To-ko-ya, To-co-ya, Bunnell 1880; To-coy-oe, Gordon Cumming 1884; To-ko-ya, Galen Clark 1904.

Tol-leh . . . Given by Powers (1877) as bank of river or ground not occupied by a village.

Too-toó-loo-we-ak . . Illilouette Falls and Creek (Name means sparkling. from sparkling water of fall where sun strikes it). --

Synonymy: Tu-lu-lu-wack, Hutchings 1860; Too-lu-lu-wach, Hutchings [1860]; Tu-lu-lu-wach, Toloolweack & Toloolewack, Hittell 1868; Too-lu-lu-wack, Hutchings, 1862; Hutchings 1861; Tululowehack, Whitney 1868; Tu-lool-we-ack, Hutchings 1871; Il-lil-lou-ette, Lester 1873; Tu-tūl'-wi-ak & Tu-tú-lu-wi-sak, Powers 1877; Too-loo-lo-we-ack, Too-lool-lo-we-ack, Too-lool-we-ack, ~~Too-loo lo-we-ack~~, Tu-lool-o-we-ack (South branch of Merced), Bunnell 1880; To-lool-weack, Gordon Cumming 1884; Tooloolaweack (Fall & Cañon), Stornway 1888; Tu-lu-la-wi-ak, Tu-tu-la-eri-ak, Gordon 1892; Too-loó-lo-wei-ack, Galen Clark 1904.

Topinémete (Whitney 1868) . . "A succession of rocks" between foot of Mariposa trail and Bridal Veil Fall.

To-tó-kon oo-lah' . . . El Capitan. Named from To-tó-kon, the Sand Hill Crane.--

Synonymy: Tu-toch-ah-nu-lah, To-tock-ah-nu-la, Hutchings 1860; Tutucanula, Tutochahnula, Tutatinello, Hittell 1868; 1859; Totokónula, Whitney 1868; Tu-tock-ah-nu-lah, Hutchings 1871; Tutocanula, Kneeland 1871; Tu-tock-ah-nu-lah, Yelverton 1872; Tutochanula ("Measuring Worm"), Powers 1873; Tu-tock-a-mu-la, Lester 1873; Tutockahnulah, Patch 1874; Tu-tok-a-nú-la, Powers 1877; Tote-ack-ah-noo-la, To-toc-ah-nü-la (after Hutchings), Tote-ack-ah-nü-lah, Bunnell 1880; To-tok-o-nula, Gordon Cumming 1884; To-tó-ko-nu-la, Toland (after Bancroft) 1891; Totokónula, Bancroft (after Hutchings) 1886; To-tau-kon-nú-la & Tu-tok-a-nú-la, Galen Clark 1904.

To-tó-kon oo-lă I'-e-hŭ . . . Meadow below Totókonoola or El Capitan.

Synonymy: To-tó-kan-oó-lah i-e-hu, Powers .

To-yŏ̄ng-am' . . . Small pointed hill on Hite mine flat about 1-1/4 mile below El Portal on north side Merced Canyon. Formerly site of roundhouse and surrounded by Choo'-pi-tah rancheria.--

Um-mo-ho (from Um-mo, Lost Arrow) . . Devils Thumb or "Look down Rock" just east of top of Yosemite Fall.--

Synonymy: Ummo, Whitney 1868; Um-mo-so & Um-moas or Um-mo, Powers 1877; Hum-mo, Galen Clark 1904.

Wah-hah-kah or Wah-ho-gah , slurred Haw-hawk (meaning 'more than one') . . The great rock known as Three Brothers. Also spoken of in plural as Wah-haw-kam-mi-lo.--

Synonymy: Wawhawke, Whitney 1868; Wa-ha-ka (also name of village at base of Three Brothers), Powers 1877; Wah-wah-lena, Gordon Cumming 1884; Waw-haw-kee, Galen Clark.1904.

(Kom-pom-pa-sah or Pom-pom-pa-sah, usually given as the name of Three Brothers, is name of low rock next west of Three Brothers.)

Wah-hah-kah I-e-hu . . . Given by Powers ( ) as large meadow below Three Brothers.

Wah-kah-loo . . . Merced River (in Yosemite Valley).--

Synonymy: Wakalla, Powers 1873; Wa-kal-la, Powers 1877.

Wah-kal ah-wí-ah . . . Teniya Creek.--

Synonymy: Wah-kal [Creek] ah-wí-ah, Powers .

Wah-ta (Cronelly 1869) . . . Typographic error for Mah-tah, which see.

Wah-wah-le-na . . Erroneously given by Cronelly (1869) as the name for the Three Graces (= Cathedral Rocks); and accredited by Gordon Cumming (Wah-wah-lena, 1884) to the Three Brothers..

Wai-ack (Bunnell 1880) . . . Mirror Lake. See Ah-wí-ah.

Waijau . . Given by Whitney (1868) as name for Mount Watkins.

Synonymy: Waijau, Whitney 1868; Wai-you, Gordon Cumming 1884; Wei-yow', Galen Clark 1904.

Waiya (Whitney 1868 & Kneeland 1871) . . Mirror Lake. See Ah-wí-ah.

Wis'-kal-lah . . . Kinneyville (place and former rancheria).
Small settlement at old barn.--

Synonymy: Wis-kul'-la (village at foot of Royal Arches), Powers 1877.

Wŭ-e'-tah (to look over) . . . Glacier Point.--
(Whitney, 1868, and others applied the name Patillima to Glacier Point).

Yan-o-pah or Can-o-pah . . Given by Bunnell (1880) as name for Middle Branch of Merced River up to Vernal Fall. Ca-no-pah Falls was given as name for Nevada Falls in Humboldt Times (from San Francisco Chronicle) 1856.

Yi'-an or Yi-yan' . . . Place at Cascade Falls on north side Merced Canyon several miles below Yosemite. Name covers stretch from Cascades to junction of Coulterville road. Hormer rancheria of same name at Cascades.--

Yosemite Valley

Synonymy: Yo-hem-i-te & Yo-sem-i-te, Bunnell 1859; Yo-Semite, Hutchings, May 1859; Yo-Ham-ite & Yo-Hamite, Hutchings, May 1869; Yo-so-Mi-te ("Great Grizzly Bear"), Cronelly 1869; Yo-sem'-i-te ("Full-grown Grizzly Bear"), Galen Clark 1904.

Yo-wi-ye . . Given by Hutchings (1860) as name for Nevada Fall. Name not obtained by me.--

Synonymy: Yo-wi-ye, Hutchings 1860; Yowiye, Whitney 1868; Yowiye, Kneeland 1871; Yo-wi-ye & Yo-wee-ye, Yelverton 1872; Yo-wai'-yi, Powers 1877; Yo-wy-ye, Bunnell 1880; Yo-wei'-yee, Galen Clark 1904.

Yo-wy-we-ack . . Given by Bunnell (1880) as name for Merced River above Vernal Fall.

YOSEMITE GEOGRAPHIC NAMES

By C. Hart Merriam

Black Spring (on north side of Valley near west end) . . .
Poot'-poo-toon' or Poot'-put-too'-nah.
Synonymy: Putputon, Whitney 1868; Pūt'-pūt-on, Powers 1877.

Bridal Veil Fall and Creek. See Po-ho-no.

Cascade Falls. Place at Cascade Falls on north side Merced Canyon several miles below Yosemite . . . Yi'-an or Yi-yan'. (Name covers stretch from Cascades to junction of Coulterville Road. Former small rancheria of same name at Cascades).--

Cathedral Rocks (formerly called Three Graces and Three Sisters). . . Koo-hoo'-koh or Kŭ-hŭ-ko.--
Synonymy: Kosúkong, Whitney 1868; Wah-wah-le-na (Three Graces), Cronelly 1869; Ko-sú-ko, Powers 1877; Ko-sü-kong, Bunnell 1880; Ku-só-ko, Galen Clark 1904.

Cathedral Spires. . . Poo-sé-nah chuk-kah (from Poo-sé-nah the White-footed Mouse and Chuk-kah, an acorn cache). Also called Lol-lok-chuk-kah (Rat's cache).--

Synonymy: Poosenachukca, Hittell 1868; Posinaschucka, Whitney 1868; Poo-see-nah Clurck-ka (misprint), Cronelly 1869; Poo-see-nah Chuck-ka, Lester 1873; Pooseéna Chukka, Powers 1873; Pu-si-na Chuk-ka, Powers 1877; Poo-see-na-chuc-ka, Bunnell 1880; Po-see-nah-chuck-ka, Gordon Cumming 1884; Pu-see-na Chuck-ah, Galen Clark 1904.

Lol-luk chuk-kah-hŭ, Powers .

Cliffs or walls of the Valley (anywhere). . . Mah-tah. Sometimes applied specifically to Liberty Cap and to Indian Canyon.--

Synonymy: Applied to Liberty Cap -- Mah-ta, Kneeland, 1871; Mah-tah, Tah-mah (typographic error), Yelverton 1872; Mah-ta, Galen Clark 1904.

Applied to Indian Canyon: Ma-ta, Powers 1877.

Clouds Rest. . . Hōp-ho-bah.

Devils Thumb or 'Look down Rock' just east of top of Yosemite Fall. . . Um'-mo-ho (from Um'-mo, Lost Arrow).--

Synonymy: Ummo, Whitney 1868; Um'-mo-so, Um'-moas, or Um'-mo, Powers, 1877; Hum-mo', Galen Clark 1904.

El Capitan . . . To-to'-kon oo-lah' (named from To-to'-kon, the Sand Hill Crane.--

Synonymy: Tu-toch-ah-nu-lah & To-tock-ah-nu-la, Hutchings 1859; Totokónula, Whitney 1868; Tutucanula, Tutochahnula, Tutatinello, Hittell 1868; Tu-tock-ah-nu-lah, Hutchings 1871; Tutocanula, Kneeland 1871; Tu-tock-ah-nu-lah, Yelverton 1872; Tutochanula (measuring worm), Powers 1873; Tu-tock-a-mu-la, Lester 1873; Tutockahnulah, Patch 1874; Tu-tok-a-nú-la, Powers 1877; Tote-ack-ah-noo-la, To-toc-ah-nü-la (after Hutchings), Tote-ack-ah-nü-lah, Bunnell 1880; To-tok-o-nula, Gordon Cumming 1884; Totokónula, Bancroft (after Hutchings), 1886; To-to'-ko-nu'-la, Toland (after Bancroft), 1891; To-tau-kon-nu'-la & Tu-tok-a-nu'-la, Galen Clark 1904.

El Capitan Meadows . . . To-to'-kon oo-lă I'-e-hū.

Synonymy: To-to'-kan-oo'-lah i-e-hu, Powers .

Emerald Pool (between Nevada and Vernal Falls) . . .
Ah-wí-ah Pi-wí-ak.--

"The Eye" (a mark on Half Dome high up under projecting edge at summit, and a similar mark on El Capitan) . . .Hun-tah.--
Synonymy: Hun-ta, Shun-ta, Powers 1877; Hunto, Yelverton 1872; Hun-to (applied to Washington Column), Lester 1873.

Fissures (Big crevices or deep cut narrow gulches high up in cove east of and facing Cathedral Rocks) . . .
Mah-tah-mă-te (meaning many cliffs).--

Frog Brook (a small stream between Three Brothers and Yosemite Fall). . . Name not obtained by me.--
Synonymy: Ollenya, Whitney 1868 & Gordon Cumming 1884.

Glacier Point . . . Wŭ-é-tah (to look over).--

Synonymy: Patillima, Whitney 1868; Palel-lima, Pal-li-li-ma, Yelverton 1872; Pa-til-le-ma, Bunnell 1880; Pa-tillima, Gordon Cumming 1884.

Glacier Rock. Mark on face . . . Oo-hoó-mă-te lo-wah-te (from Oo-hoó-mă-te, the Grizzly, and Law-woot, hide or skin, referring to fancied resemblance to skin of Grizzly Bear).

Synonymy: Oowooyoowah, Hittell 1868; Law-oo-too ("Bearskin Mountain"), Cronelly 1869; Low-oo-too, Yelverton 1872; Ozoómite Láwatuh, Powers 1873; U-zú-mai-ti Lá-wa-tuh, Powers 1877. Er-na-ting Law-oo-too (Bear Skin Mountain), Hutchings 1877.

Half Dome (often called South Dome) . . Tes-sā'-ak (said slow, from tes-sā, meaning banged hair, in reference to the projecting crest of rock on top suggesting banged hair on forehead of woman). According to one version of the Indian legend Tes-sā'-ak was the wife of To-ko'-ye, who became North Dome.

Synonymy: Tis-sa-ack and Tis-sa-ach, Hutchings 1859; Tis-sa-ac, Hutchings, March 1860; also 1871; Tesaiyak, Whitney, 1868; Tissayac, Hittell 1868; Tis-sa-ack, Cronelly 1869; Tisayac, Whitney 1871; Tisayac, Kneeland 1871; Tissa-ack, Tis-sa-ack, Yelverton 1872; Tis-pa-ack, Lester 1873; Tissaäck, Patch 1874; Tis-se-yak, Powers 1877; Tis-sa-ack, Tissa-ack (after Hutchings), Tis-sa-ack, Bunnell 1880; Tis-sa-ack, Gordon Cumming 1884; Tisayac, Bancroft 1886; Tissaack, Stornway 1888; Tisayac, Toland (after Bancroft), 1891: Tis-sa-ack, Galen Clark 1904.

High Sierras . . .

Synonymy: Kay-o-pha (from word for sky), Bunnell 1880.

Illilouette Falls and Creek . . . Too-toó-loo-we-ak (name means sparkling, from sparkling water of fall where sun strikes it).--

Synonymy: Tu-lu-lu-wack, Hutchings 1860; Too-lu-lu-wach, Hutchings [1860]; Tu-lu-lu-wach, Hutchings 1861; Tululowehack, Whitney 1868; Too-lu-lu-wack, Hutchings, 1862; Toloolweack & Toloolewack, Hittell 1868; Tu-lool-we-ack, Hutchings 1871; Il-lil-lou-ette, Lester 1873; Tu-tul-wi-ak & Tu-tu-lu-wi-sak, Powers 1877; Too-loo-lo-we-ack, Too-lool-lo-we-ack, Too-lool-we-ack, ~~Too-loo lo-we-ack~~, Tu-lool-o-we-ack (South branch of Merced), Bunnell 1880; To-lool-weack, Gordon Cumming 1884; Tu-lu-la-wi-ak, Tu-tu-la-eri-ak, Gordon 1892; Tooloolaweack (Fall & Cañon) Stornway, 1888; Too-loo-lo-wei-ack, Galen Clark 1904.

Indian Canyon . . . Hó-pah-hoó-lah or Ho-pah-hó-lah.--

Synonymy: Erroneously given by Whitney in 1868 as Schotallowi, which name is adopted by Bunnell (Scho-tol-lo-wi) in 1880, but not given in his original article, 1859. Bunnell also gives Le-Hamite (spelled also Lehamite) as the name of Indian Canyon. Powers (1877) applies the name Ma-ta to Indian Canyon, but, as elsewhere stated, the name means any high rock wall.

Indian Cave near foot of Royal Arches . . . Hol'-low (cave).
Also called Lah'-koo'-hah, meaning 'come out'.
Synonymy: Hol'-low, Powers, .

Inspiration Point (the old original one).
Synonymy: Open-eta-noo-ah, Hutchings 1865.

Iron Spring (just below mouth of Teniya Canyon) . . . Mo-kĕh'.--

Junction Teniya Creek with Merced River . . . I-yu'-lah
(meaning junction).--

Kinneyville(small settlement at old barn) . . Wis'-kah-lah
(meaning sandy).--
Synonymy: Wis-kul'-la (village at foot of Royal
Arches), Powers 1877.

Liberty Cap . . . Mah-tah (a term meaning high rock wall or cliff; of general application but sometimes applied specifically to Liberty Cap).--

Synonymy: Mahta, Hittell 1868; Wah-ta (typog. error), Cronelly 1869; Mah-ta, Kneeland 1871; Mah-tah, Tah-mah (typog. error), Yelverton 1872; Mah-ta, Galen Clark 1904.

Little Yosemite Valley . . . Kah-wiń-nă-bah. (There used to be a large summer camp here of same name.)

Meadow (any) . . . I-e-hŭ.--

Meadows

Low sunken meadow between mouths of Teniya and Merced Canyons. (There used to be a camp on high ground on east side of this meadow.) . . . Che-num'-mah (from Che'-ne, strawberries).

Large meadow below Three Brothers . . .

Synonymy: Wah-hah'-kah I'-e-hŭ, Powers .

Large meadow on north side Merced opposite Sentinel Hotel . . . Saht'-an-ah'-lah or Saht'-nah'-lah (named from a marsh plant).

Synonymy: Saht-nah'-lah, Powers 1877.

Meadow below El Capitan . . . To-to'-kon oo-la I'-e-hŭ. --

Synonymy: To-to'-kan-oo'-lah i-e-hu, Powers, .

Meadow at mouth of Pohono Creek . . . Po-ho'-no I'-e-hŭ.

Synonymy: Po'-ho'-no I'-e-hu, Powers, .

Merced River (in Yosemite Valley) . . Wah-kah'-loo.--

Synonymy: Wakalla, Powers 1873; Wa-kal'-la, Powers 1877.

Merced River (above Vernal Fall) . .

Synonymy: Yo-wy-we-ack, Bunnell 1880.

Merced River (Middle Branch up to Vernal Fall) . .

Synonymy: Yan-o-pah & Can-o-pah, Bunnell 1880.

[Humboldt Times (after San Francisco Chronicle) 1856, gives Ca-no-pah Falls as name for Nevada Falls.]

Mirror Lake . . . Ah-wi'-ah (meaning deep).--

Synonymy: Ah-wi-ah, Hutchings 1859; Ah-wi-yah, Hutchings 1861 & 1865; Waiya, Whitney 1868; Awiyah & Kekootoyem, Hittell 1868; Waiya, Kneeland 1871; Awya, Powers 1873; A-wai'-a, Powers 1877; Wai-ack, Bunnell 1880; Ah-wei'-yah & Ah-wei'-ya, Galen Clark, 1904.

[Erroneously given by Hutchings in 1886 as Ke-ko-too-yem (In the Heart of the Sierras, 386, 1886); and by Hittell in 1868 (Kekootoyem, meaning 'sleeping water'). Hittell also gives Awiyah.]

Moss Spring (an exceedingly cold spring near lower end of Yosemite Valley, on south side of Merced River, a short distance above present Pohono bridge). . Hem-mā'-ken-ne.

Mount Star King . . .

Synonymy: See-wah-lam, Cronelly 1869; See-wah-lam, Hutchings 1870; See-wahlum, Yelverton 1872.

Mount Watkins . . .

Synonymy: Waijau, Whitney 1868; Wai-you, Gordon Cumming 1884; Wei-yow', Galen Clark 1904.

Nevada Fall . . Name not obtained by me.--

Synonymy: Ca-no-pah Falls, Humboldt Times (after San Francisco Chronicle) 1856; [Can-o-pah or Yan-o-pah is given by Bunnell (1880) as name for middle branch of Merced River up to Vernal Fall]; Yo-wi-ye, Hutchings 1860; Yowiye, Whitney 1868; Yowiye, Hittell 1868; Yowiye, Kneeland 1871; Yo-wi-ye & Yo-wee-ye, Yelverton 1872; Yo-wai'-yi, Powers 1877; Yo-wy-we & Yo-wy-ye, Bunnell 1880; Yo-wei'-yee, Galen Clark 1904.

North Dome (husband of Tes-sā-ak) . . To-koi-ye.

Synonymy: To-co-ae & To-coy-ee, Hutchings 1859; Tokoya, Whitney 1868; To-coy-a, Cronelly 1869; Tocoyae, To-coy-ee, Yelverton 1872; To-coy-ae, Lester 1873; To-koi-e and To-ko-ye, Powers 1877; To-ko-ya, To-co-ya, Bunnell 1880; To-coy-oe, Gordon Cumming 1884; To-ko-ya, Galen Clark 1904.

North Branch Merced . . . See Teniya Creek.

Old Inspiration Point . .

Synonymy: Open-eta-noo-ah, Hutchings 1865.

Pigeon Creek (Virgins Tears Creek) . . Lung-ŭt-te-kwe-ah (Name for Ribbon Fall, also used for Pigeon Creek).

Synonymy: Lungyotuckoya, Whitney 1868; Lung-oo-too-koo-ya, Gordon Cumming 1884.

Pohono Falls (often called Bridal Veil Falls) . . The word Pó-hó-no means 'chunks' --"coming down in chunks", as the Indians say -- in reference to the fact that the water, instead of falling in a uniform sheet, shoots down in irregular successions of sky-rocket masses separated by wavering veils of mist. The fanciful interpretations of Po-ho-no given by authors -- as "An evil spirit whose breath is a blighting and fatal wind" (Hutchings 1860): "A blast of wind, or the night wind" (Whitney 1868); "Spirit of the Evil Wind"(Cronelly 1869); "Name of some vegetable growth", Bunnell 1880 -- are pure creations of the imagination.

Synonymy: Po-ho-no Falls, Humboldt Times (after San Francisco Chronicle) 1856; Pohono, Hutchings, October 1859 & 1865; Po-hó-no, Pó-ho-no, Hutchings, March 1860, and Powers 1877; Pohono, Hittell 1868; Pohono, Whitney 1868; Po-Ho-No, Cronelly 1869, Pohono, Kneeland 1871; Po-ho-no Fall, Yelverton 1872; Po-ho-no, Lester 1873; Po-ho-no, Bunnell 1880; Pohono Fall, Stornway 1888; Pohono, Gordon Cumming 1884; Pohono, Bancroft 1886; Po-hó-no, Galen Clark 1904.

Pohono Meadow (on south side of Merced River at mouth of Pohono or Bridal Veil Creek) . . Po-hó-no Í-e-hŭ.

Synonymy: Po-hó-no Í-e-hu, Powers, .

Ribbon Fall (also called VirginsTears Fall) . . .

Lung-ŭt-te-kwé-ah or Lung-ŭ-te-ak (from Lung-ŭ-té, Pigeon). This name is also used for Pigeon Creek.--

Synonymy: Lungyotockoya, Whitney 1868; Lung-u-tu-ku-ya, Powers 1877; Lung-yo-to-co-ya & Lung-oo-to-koo-ya (after Hutchings), Bunnell 1880; Lung-oo-too-koo-ya, Gordon Cumming 1884; Lungootookooyah, Stornway 1888.

Royal Arch Fall . .

Synonymy: Scho-ko-ya, Bunnell 1880.

Royal Arches . . . Cho-ko-nĕ or Chuk-ko-nā (named from the sun shade part of the baby basket called Cho-ko-nĕ or Chuk-kim-meh).--

Synonymy: Schokoni, Whitney 1868; Shokoni, Kneeland 1871; Chokónee, Powers 1873; Cho-kó-ni, Cho-ko-nip-o-deh, Powers 1877; Scho-ko-ni, Bunnell 1880; Cho-ko-ni, Galen Clark 1904.

[Hittell in 1868 applies Hunto (The Watching Eye) to the Royal Arches]

Sentinel Dome . . Hah-kaht-we or Hah-kah-too-e (Named from a mark resembling hah-kah-too-e, the black lizard).--

Synonymy: Sak-ka-du-eh, Powers 1877. Loyemah, Hittell 1868.

Sentinel Rock (and area immediately below it). . . Loi-ah.

Synonymy: Loi-yo, Lo-yah, Loya, Whitney 1868; Loya, Hittell 1868; Loza (typog. error), Cronelly 1869; Loya, Kneeland 1871; Lo-ya, Lester 1873; Loi-a, Powers 1877; Loya, Bunnell 1880; Loya, Gordon Cumming 1884; Loi-ya, Galen Clark 1904.

Snow Creek . . . Pahl-pahl-le-yah.

South Dome . . . See Half Dome.

Talus of rock at foot of cliffs . . Ham-mo-mah (the "tumbled down rocks").

Synonymy: Ham-mo-ko, Ham-moak, Powers 1877.

Teniya Creek . . . Wah-kal-ah-wi-ah.

Synonymy: Wah-kal [Creek]ah-wi-ah, Powers ;
Pi-we-ah, Hutchings, May 1859; Py-we-ah, Bunnell 1859.

Teniya Lake and Canyon (named after Chief Teniyah).

Synonymy: Ten-ie-ya, Bunnell 1859; Hutchings 1865.

Three Brothers . . . Wah-hah'-kah or Wah-ho'-gah, slurred Haw'-hawk (meaning more than one). Also spoken of in plural as Wah-haw-kam'-mi-lĕ. [Kom-pom-pā-sah or Pom-pom-pa-sah, often given as the name for Three Brothers, is the name of the low rock next west of Three Brothers]. -- Synonymy: Wawhawke, Whitney 1868; Wa-ha'-ka (also name of village at base of Three Brothers), Powers 1877; Waw-haw'-kee, Galen Clark 1904. Pompompasus, Hittell 1868; Pom-pom-pasus, Cronelly 1869; Pom-pom-pa-sus, Hutchings 1871 (given by Hutchings as Eleachas in 1860); Pompompasus, Kneeland 1871; Pom-pom-pas-us, Yelverton 1872; Pom-pom-pa-sus, Lester 1873; Kom-po-pai-zes, Bunnell 1880; Pom-pom-pasus, Gordon Cumming 1884; "Pompompasa (or pasus)", Stornway 1888.

Three Brothers Rock (next west of Three Brothers) . . . Kom-pom-pa-sah, Kom-pom-pā-sus, or Pom-pom-pa-sah.-- Synonymy: Kompopaise or Pompompasus, Whitney 1868; Kom-pom-pe'-sa, Powers 1877; Pom-pom-pa'-sus, Galen Clark 1904.

Three Graces . . . see Cathedral Rocks.

Three Sisters . . . See Cathedral Rocks.

Vernal Fall (above head of Valley proper) . . . Pi-wi'-ak.--
Synonymy: Pi-wy-ac, Hutchings 1859 & 1860; Pi-wy-ack, Hutchings 1860 & 1865; Peiwayak, Whitney 1868; Piwyac, Hittell 1868; Pi-wy-ack Cronelly 1869; Piwyack, Kneeland 1871; Py-wy-ack, Yelverton 1872; Pai-wai'-ak, Powers 1877; Py-we-ack, Bunnell 1880 (erroneously applied to Teniya Lake and Canyon); Pi-wa-ack, Gordon Cumming 1884; Py-we-ack, Muir 1901 (following Bunnell in applying to Teniya Lake); Pi-wei'-ack, Galen Clark 1904.

Washington Column . . . Che-pwé-chă.

Synonymy: In 1871 Kneeland erroneously applied the name 'Shokoni (=Chó-ko-ne) to Washington Column. It is the name of the nearby Royal Arches.

In 1873 Lester erroneously applied the name 'Hun-to' to Washington Column.

The Watching Eye (on Half Dome and El Capitan).

Synonymy: Shun-ta, Hun-ta, Powers 1877. Hunto (applied to the Royal Arches), Hittell 1868.

Yosemite Creek . .

Synonymy: Scho-look or Scho-tal-lo-wi & Scho-to-lo-wi, Bunnell 1880.

Yosemite Falls (on North side Valley nearly opposite Sentinel Hotel) . . . Ah-wah-ning chu-luk-kă-hŭ.

Synonymy: A-wa-na Falls ("Yosemity"), and Cho-luke Falls "2,500 ft.), Humboldt Times (after San Francisco Chronicle), 1856; Cho-lock, Hutchings 1861; Cho-looke, Hutchings 1860 & 1865; Choolook & Scholuck, Whitney 1868; Cholec, Powers 1873; Cho-lok, Powers 1877; Choo-look , Scho-look, Scholook, Scho look, Bunnell 1880; Cho-lack, Galen Clark 1904.

Yosemite Valley.

Synonymy: Yo-hem-i-te, Bunnell 1859; Yo-sem-i-te, Bunnell 1859; Yo-Semite, Hutchings, May 1859; Yo-Ham-ite & Yo-Hamite, Hutchings, May 1869; Yo-so-Mi-te ("Great Grizzly Bear"), Cronelly 1869; Yo-sem-i-te ("Full-grown Grizzly Bear"), Galen Clark 1904.

Yosemite Valley. Place at lower (west) end of Yosemite Valley On north side of Merced River, just below Pohono Bridge. Mail carrier's cabin stood there [1910]. . . Til-til-ken-ne.

Place Names Not Identified

About 400 yards east of Indian Canyon rancheria . . .
No-to-mid-u-lah.

South bank Merced west of Sentinel Rock.

South Canyon branch of Merced (Illilouette).

Lower Ford of Three Graces.
Synonymy: Ta-pun-ie-me-te, Bunnell 1880.

"Mountain over which Yosemite trail runs".
Synonymy: Patéea, Whitney 1868.

Mountains west of El Capitan.
Synonymy: Keialauwa, Whitney 1868; Kai-al-a-wa, Kai-al-au-wa, Powers 1877.

Place Names Not Identified (continued)

The great rock mass or wall immediately west of the slide rock over which the Yosemite Falls trail starts up. Looks as if a cave were there . . . Ah-law-yah-hŭ.

Bank of river not occupied by a village.
Synonymy: Tol-leh, Powers 1877.

"Succession of rocks" between foot of Mariposa trail and Bridal Veil Fall.
Synonymy: Topinemete, Whitney 1868.

"Savage Falls" . . . Tas-sa-yuc Falls (Humboldt Times (after San Francisco Chronicle) 1856.

"Wild CatFalls" (30 ft. in height, between Vernal and Nevada Falls) and"Wild Cat Rock"(4,200 ft. above floor of valley, and ½ mile north from Liberty Cap) . . .
Synonymy: Kahchoomah Fall and Kahchoomah Rock or Mt. Kahchoomah, Hittell 1868.

YOSEMITE GEOGRAPHIC NAMES

~~with synonymy~~

By C. Hart Merriam —

· Ah-law-yah-hŭ...A great rock mass immediately west of the slide rock over which the Yosemite Falls trail starts up. Looks as if a cave were there. — CHM

(Ah-wah'-ne Hutchings 1859; Ah-wah'-ne Bunnell 1859 & 1880; Ahwanee Kneeland 1871; Ah-wah-nee Galen Clark 1904; Ah-wah'-ne Merriam 1917.

· Ah-wah'-ne...A large area of flat ground beginning on the west along a N and S line passing through Sentinel Hotel (including the meadow + flat north of Merced River from Yosemite Creek) and ~~reaching~~ easterly nearly to the mouth of Indian Canyon. Includes the cemetery (where Galen Clark is buried) ~~and J. B. Cooke's stablebarn~~, which is right on Ahwahne and near its north western border. The name is also applied to the entire valley. — CHM

Given by Hutchings in 1859 as proper name of valley & "acknowledged by Bunnell in same year as "the old Indian name for the valley".
Powers located 'Awanee' village at foot of Yosemite Fall (1873).

· Ah-wah'-ning chú-luk-kă-hŭ...Yosemite Falls, on N side Valley nearly opposite Sentinel Hotel. — CHM.

Ah-wei-yah, Ah-wei-ya, — 1904 x.

· Ah-wi-ah Hutchings 1859; Ah-wi-yah Hutchings 1861 & 1869; Awya Powers 1873; Wai-ack > 1880

· Ah-wi'-ah (A-wai'-a, Powers 1877; Waiya, Whitney) ...Mirror Lake. (Ah-wi'-ah means deep). — CHM.

Waiya Kneeland 1871

· Ah-wi'-ah Pi-wi'-ak...Emerald Pool between Nevada and Vernal Falls. — CHM.

Che-num-mah (from Che-ne, Strawberries)...Low sunken meadow between mouths of Tenaya and Merced canyons. There used to be a camp on high ground on east side of this meadow. - Cam.

Che-pwe'-chă... Washington Column.

Cho-ko-ni 1904

Chokonee Powers 1873 ("baby basket")

Chó-ko-ně or Chuk-ko-nā (Cho-ko-ni, Cho-ko-nip-o-deh, Powers 1877; Schokoni, Whitney)...Royal Arches (from top shade of baby basket, called Chuk-kim-meh). - Cam Scho-ko-ni 1880

Cho-look, Scho-look, Scho look

Cho-lack 1904

Choloc Powers 1873; Powers 1877; Cho-looke Hutchings c1861 & 1865; Cho-lock Hutchings 1861; Scholook Bunnell 1880; Cho-lahk, Cho-lok, Cho-luk (Choolook, Scholuck, Whitney)... Yosemite Fall and Creek. - Cam ~~(Cho-lok, Powers)~~

Choo-pi-tah...Rancheria (1 or 1½ mile?) below El Portal on north side of river. - Cam.

Eleachas,

Eleacha (Hutchings 1865)... The Three Brothers. (Name changed to Pom-pom-pa-eus in Hutchings edition of 1871.)

Hah-kah-too-e (Haw-kaw-koo'-e-tah "Sentinel Hotel")...Sentinel Dome (from big black lizards). Called Sak-Hah-kaht'-we-cam da-du-eh by Powers. - Cam

Ham-mo'-mah (Ham'-mo-ko, Ham'-moak, Powers 1877)...The "tumbled down rocks"--talus of broken rocks at foot of the cliffs. - Cam

Haw'-hawk... Three Brothers. See also Wah-haw'-kah.

Haw-kaw'-koi (Haw-kaw-koo'-e-tah)... Rocky place + old village where Sentinel Hotel + cottages now stand. Cam

Hem-mā'-ken-ne...Moss Spring, an exceedingly cold spring near lower end of Yosemite Valley, on south side of Merced River a short distance above present Pohono bridge. - Cram

Hol'-low and Lah'-koo'-hah (Hol'-low, Powers)...Indian Cave, near foot of Royal Arches. Called also Lah'-koó-hah, meaning "come out." (Hol'-low = cave). - Cram.

Ho-low - Big Rock on side (former schoolhouse site)

Ho'-pah-ho'-lah or Ho-pah'-hoo-lah ...Indian Canyon. - Cram.

Hō'p-ho-bah ... Clouds Rest. - Cram

Ho-po-to'-ne (or Hō'p-tó-ne)...Former rancheria at south end of El Capitan bridge (south side Merced River). - Cram

~~Hum mo - 1904 Devils Thumb~~

Hun-to Lester 1873 (applied to Washington Column);
Hun'-tah (Hun'-ta, Shun-ta, Powers)..."The Eye." A mark on Half Dome high up under projecting edge at summit, and on El Capitan. - Cram -

I'-é-hah

Il-lil-lou-ette (Lester 1873) - .. Falls & creek of same name.

I-yu'-lah (meaning junction)...Place on N side of junction of Tenaya Creek with Merced River. - Cram

· Kah-win'-nă-bah'...Little Yosemite Valley. There used to be a large summer camp here of same name. - Cram

1880

Kay-o-pha (Bunnell) High Sierra back from mond for sky.

1868

? · Keialauwa (Whitney), Kai-al'-a-wa, Kai-al-aú-wa (Powers)...Mts. west of El Capitan.

Kep'-pek'-oo-lah + Kah-mah'-koo-lah along Ex bated on the side toward River

Kō'm-i-ne (Koo-mi'-ne)

Kom-po-pai-zes 1880

· Kompopaise or Pompompasus (Whitney), Kom-pom-pe'-sa (Powers)...

Kom-pom-pā-sus

~~Three Brothers, or small~~ Low rock west of Three Brothers.

Koo-hŭ-ko

1904

1877 Kosu'kong Whitney) Ku-so-ko

· Koo-hoo'-kŏh (Ko-su'-kò, Powers)...Cathedral Rocks, formerly called the Three Sisters or Three Graces. - Cram

Ko-sü-kong 1880

· Kosúkong (Whitney)...The Three Graces, near Cathedral Rock (as known in 1870).

Lah-koo'-hah -- Lee Hol-low

Law-oo-too (Cronelly 1869)...'Bearskin hut' or Glacier Rock.

Le-sam'-i-te, Le-sam'-ai-ti) Lehamite - Le-Hamite, Lo-Hamite 1880

· Lehamete (Whitney)...Means place where "arrow-wood" grows (Rocks next east of Indian Canyon). Powers Laysamite (1873) probably same, but locality not stated. Bunnell gives Le-Hamite (arrow wood) as name of Indian Canyon.

Le-ham-i-tee 1904

Loya-Knuclan 1871

Lo-ya Lester 1873; Loya Gordon 1884; Loza (typog. error) Cronelly 1869; Loi-ya, 1904;

· Loi'-ah, Loi-yo, Lo'-yah (Loi'-a, Powers; ·Loyo, Whitney)...Sentinel Rock and area immediately below it. - Cram.

Lol'-lok chuk'-kah (Lol'-luk chuk'-kah-hŭ (Rat's cache). Called also Poo-se'-nah chuk'-kah (Mouse's cache).--Cathedral Spires. Name refers to the two tall towers, which resemble the tall cylindrical acorn caches of the Yosemite Indians. Also said to resemble long sticks projecting upward from a Wood Rat's nest.

~~Lol'-luk chuk'-kah-hŭ (Lo-luk chuk'-kah-hu, Powers)...Cathedral Spires. Name in reference to the protruding towers, like long sticks projecting from a woodrat's nest.~~

Lung-ŭt-te-kwé-ah

Lung-oo-too-koo-ya Gordon Cumming 1884;

Lung-ŭ'-te-ak (Lung-u-tu-ku-ya, Powers; Lungyotuckoya, Whitney)... Ribbon Fall on "Virgin's Tears Creek" = Pigeon Creek (from Lung-ŭ-te, Pigeon). - Cam.

Mah-chā'-tŏh

Mah-tah'-mă-te...The Fissures. Big crevices of deep cut narrow gulches high up in cove east of and facing Cathedral Rocks (or 3 Sisters). - Cam.

Mah'-tah = cliff wall anywhere. - Cam [Mah-ta Salem Clark 1904 = Liberty Cap] Wah'-taff Cramelly = Liberty Cap.

Ma'-ta (Powers 1877) Indian Canyon; Mah-ta = 7 1/2 pint Broderick 7/1871 "the Canyon"; name denoting perpendicular walls

Mo-kĕh'...Iron spring just below mouth of Tenaya Canyon. - Cam

No-to-mid'-u-lah.. Given by Lomere as about 400 yards east of Indian Canyon ranchería. (Not ~~given~~ checked by Blind Dick).

Ollenya (Whitney)...Frog Brook. Small stream between 3 Brothers and Yosemite Fall.

· O'-mo-ho or Um'-mo-ho (Um'-mo-so, Um'-mo, Um'-moas) (Powers; Ummo, Whitney)...Lost Arrow. From Um-hah--"miss him". "Look down" point or rock just east of top of Yosemite Fall. - cam.

· Open-eta-noo-ah (Hutchings 1865) -- old Inspiration Point.

Oo-hoo'-ma-te lo-wah-te ok

· Ozoómite Láwatuh, Powers 1873; U-zu-mai-ti La'-wa-tuh (Powers 1877) ... made on Glacier Rock. Name refers to fancied resemblance to skin of Grizzly Bear. - cam

? · Patéea (Whitney)..."Mountain over which Yosemite trail runs".

Pa-til-le-ma... ← c 1880

? · Patillima (Whitney) Pa-tillima Gordon Cumming 1884; ...Glacier Point.

Pi-we-ah (Hutchings May 1859; Py-we-ah Bunnell 1859... Tenaya Creek.

· Pi-wy-ack (Hutchings 1861) ... Cronelly 1869,

· (Pi-wy-ac Hutchings 1859+1860; Pi-wy-ack Hutchings 1865; Pi-wei-ack — no Roy

Py-we-ack Bunnell 1880 (as name Tenaya Lake & Cyn)

· Pi-wi-ak (Peiwayak, Whitney; Pai-wai'-ak, Powers 1877) ...Vernal Fall, above head of Valley proper. - cam - Piwyack c 1871

Pohono Hutchings oct. 1859 1865; Po-ho-no Bunnell 1880; — no Roy

· Pó-hó-no (Po-hó-no, Po-ho-no Hutchings March 1860; & Powers 1877; Póhono, Whitney)... Bridal Veil Fall and Creek. (name means gusts or chunks) - cam

Po-Ho-No (= [illegible]) Cronelly 1869, Pohono c 1871,

· Po-hó-no Í-e-hŭ (Pó-hó-no Í-e-hu, Powers)...Pohono Meadows, on south side Merced River at mouth of Pohono or Bridal Veil Creek. – CAM

Pom-pom-pa-sus Hutchings 18 ; Pom-pom-pasus (Cronelly 1869 "nuts, playing leapfrog)

· Pompompasus ~~or~~ (Kompopaise (Whitney 18)...Three Brothers. ~~or small rock W of Three Brothers.~~ Pompompasus (1871)

Poo-see-na-chuc-ka, (1880; Pu-see'-na Chuck'-ah – CAM 1904;

Pooseena Chukka Powers 1873 ("Squirrel & acorn cache") (Pu-si'-na Chuk'-ka Powers 1877); Poo-see-nah Churek-ka (misprint) Cronelly 1869)

Poo-sé-nah chuk-ka (Posinaschucka, Whitney)...Another name for Lol-lok-chuk-kah ; ~~(Pu-si'-na, Chuk'-ka, Powers)~~

· Poot-poo-toon, Put-put-too-nah, Poot-put-too-nah (Put-put-on, Powers; Putputon, Whitney)...Black Spring, on N side valley near west end. – CAM.

Py-we-ack (Bunnell 1880) North Branch Merced

Sak-ka-ya

Sak-kah-yah (= Hah-ki-yah?) – – Simply Powers as on south bank of Merced River West of Sentinel Rock.

· Saht-an-ah-lah, Saht-nah-lah (Saht-nah-lah, Powers)...Swampy place in meadow on north side Merced River just north of Sentinel Hotel. (Named from a marsh plant). – CAM.

Sah-wah' (Sa-wah' Powers 1877)... a gap.

Sow'-wah = gap – CAM

· Sak-da-du-eh (Powers)...Sentinel Dome. error for Hah-kah'-too-e See Hah-kah'-too-e

· Sas-oo-lah...El Portal in Merced Canyon. The old village So-lah-to was located on the flat at present occupied by the railroad terminus. - CHM

Scho-Ko-ya --- Burnell 1880
~~Scho-Ko-ri~~ " "

? · Scholuck (Whitney)...See Cho-luk.

See-wah-lah (Cronelly 1869) ?--Mt. Star King
~~Scho-tal-lo-wi~~ Scho-tal-lo-wi - Burnell 1880.

? "Schotallowi" (Whitney)...Indian Canyon. ~~Yosemite Falls and North Dome.~~

Shokoni (Kneeland 1871)..Washington Column Shokoni Whitney Royal Arches

Sit-ke-noo-al-lah..axe Porter See Che-pwe'-chay

· Shun-ta, Hun-ta (the eye, Powers 1877)...The Watching Eye. On Half Dome and El Capitan.

Ta-pun-ie-me-te (Burnell 1880)..Lower Fork of 3 Sisters

· Teniya Lake and Canyon (Ten-ie-ya, Burnell 1859; Hutchings 1865)...Named after Chief Teniyah. - CHM

(said slow) Tis-sa-ack (+ Tis-sa-ack Hutchings 1859; ~~1865~~; Tis-sa-ac Hutchings 1871; March 1860; also Tis-pa-ack Lester 1873;

· Tes-sā-ak (Tesaiyak, Tisayac, Whitney; Tis-sé-yak, Powers)...

Tis-sa-ack
Tissa-ack (Hut)
Tis sa ack
Burnell 1880

Half Dome. (Named from projecting rock on top resembling banged hair (Tés-sā) on forehead of woman.) Wife of To-kó-ye. - CHM

· Til-til-ken-ne...Place at lower (west) end of Yosemite Valley on north side of Merced River, just below Pohono bridge (place on which mail carrier's cabin now 1910 stands). - CHM

· Sak-da-du-eh (Powers)...Sentinel Dome. error for Hah-kah'-too-e See Hah-kah'-too-e

· Sas-oo-lah...El Portal in Merced Canyon. The old village So-lah-to was located on the flat at present occupied by the railroad terminus. - cmm

Scho-Ko-ya --- Burnell 1880
~~Scho-Koni~~ " "

? · Scholuck (Whitney)...See Cho-luk.

See-wah-lah (Cronelly 1869) ?--Mt. Star King
~~Scho-tal-lo-wi~~ Scho-tal-lo-wi - Burnell 1880.

? "Schotallowi" (Whitney)...Indian Canyon. ~~Gabriel Tower Yosemite Falls and North Dome.~~

Shokoni (Kneeland 1871)..Washington Column Shokoni Whitney Royal Arches

Sit-ke-noo-al-lah..axe Porter See Che-pwe-chay

· Shun-ta, Hun-ta (the eye), (Powers 1877)...The Watching Eye. On Half Dome and El Capitan.

Ta-pun-ie-me-te (Burnell 1880)..Lower Fork of 3 Spans

· Teniya Lake and Canyon (Ten-ie-ya, Burnell 1859; Hutchings 1865)...Named after Chief Teniyah. - cmm

(said slow) Tis-sa-ack (+Tis-sa-ack Hutchings 1859; ~~1865~~); Tis-sa-ac Hutchings (1871; March 1860; also) Tis-pa-ack Lester 1873;

· Tes-sā-ak (Tesaiyak, Tisayac, Whitney; Tis-sé-yak, Powers)... Half Dome. (Named from projecting rock on top resembling banged hair (Tés-sā) on forehead of woman.) Wife of To-kó-ye. - cmm

{Tis-sa-ack
Tissa-ack (Hut)
Tis sa ack
Burnell 1880}

· Til-til-ken-ne...Place at lower (west) end of Yosemite Valley on north side of Merced River, just below Pohono bridge (place on which mail carrier's cabin now 1910 stands). - cmm

Chi-ka-lah = N Dome

There were no rancherias in Merced Canyon below Til-til-ken-ne for 8 miles--the first being Saś-oo-lah, on the small flat now occupied by the railroad terminus at El Portal. - Cam.

Tocoya (T 1871) - See Chó-ko-ně

To-ko-ya, To-co-ya 1880 To-ko-ya 1904

To-coy-oe Gordon Cumming 1884; To-co-ae and To-coy-ae Hutchings 1859; To-coy-a Cronelly 1869;

To-koi-e, To-kaw-ye, To-kó-yah (To-koi-e and To-kó-ye, Powers; Tokoya, Whitney) meaning short or small...North Dome. Husband of Tes-sa-ak. - Cam.

Tol'-leh (Powers)..Bank of river or ground not occupied by a village (Powers)

(Tu-lu-lu-wack Hutchings 1861; Tululowehack (Whitney) Powers 1877; Tu-lu-lu-wack Hutchings 1860.

Too-toó-loo-we-ak (Tu-tú-lu-wi-sak, Tu-tul-wi-ak)...Illilouette

Tu-lool-we-ack Hutchings 1871; Too-loo-lo-we-ack Bunnell 1880;

Too-loo-lo-wei-ack 1904

Creek and falls. (Name means sparkling, from sparkling water of fall where sun strikes it.) - Cam.

Too-lool-we-ack Too-lool-lo-we-ack (Bunnell 1880) - "South Canyon branch of Merced" - prob. between Vernal & Nevada Falls.

Too-loo lo-wei-ack Tu-lool-o-we-ack

Too-yu'-yu-yu -- Near Stoneman Bridge

? Topinémete (Whitney)..."A succession of rocks" between foot of Mariposa trail and Bridal Veil Fall.

~~Tote-ack-ah-noo-la~~, To-toc-ah-nü-la (after Hutchings) Tote-ack-ah-nü-lah

*To-tock-ah-nu-la Hutchings 1859; Tutochanula Lamer 1873;

(Tu-toch-ah-nu-lah Hutchings 1877; Tu-tock-ah-nu-lah Hutchings 1871;

Tote-ack-ah-noo-la Bunnell 1880.

To-tó-kon oo-lah (Tu-tok-a-nú-la, Powers; Totokónula, Whitney)...

El Capitan. Named from To-tó-kon the Sand Hill Crane. - Cam

Jo-tau-Kon-nu-la
Ju-tok-a-nu-la 1904 Tutocanula T 1871

To-tó-kon oo-lă Í-e-hŭ (To-to-kan-oó-lah i-e-hu, Powers)...

Meadow below Totókonoola or El Capitan. - Cam.

T

~~Topinémete (Whitney)...~~ ~~"A succession of rocks" between foot of Mariposa trail and Bridal Veil Fall.~~

To-yō'ng-am'...small pointed hill on Hite mine flat about 1¼ mile below El Portal on N side Merced Canyon. Formerly (site of roundhouse +) surrounded by Choo-pi-tah ranchería.-cam.

~~Tululowohack (Whitney)~~ ~~Foolulowack (Hutchings)~~ ~~...Canyon of South Fork Merced.~~

Um'-mo (Um'-mo-so & Um'-mo as Powers 1877)...The bald cliff east of top of Yosemite Fall. Um'-mo (Lost arrow) Um'-mo-ho = miss him. The splintered rock near top of Yosemite Fall (Gordon Cumming 1884).

Unimo Whitney, Hum-mo — 1904
Waw-haw'-kee — 1904

Wah-haw'-kah (Wawhawke, Whitney; Wa-ha'-ka, Powers) (meaning more than one)...The great rock known as Three Brothers.
Wah-hah'-keh
Wah-ho'-gah

Also spoken of in plural as Wah-haw-kam'-mi-lĕ.
Wahaka village at foot of Three Brothers mentioned by Powers, 1873 + 1877.

Wah-heh'-kah I'-e-hŭ, (Powers)...Large meadow below Three Brothers.

Wah-kah'-loo (Wa-kal'-la, Powers) ...Merced River.-cam
Wakalla Powers 1873; 1877

Wah-kal ah-wi'-ah (Wah-kal [Creek] ah-wi'-ah, Powers)...Tenaya Creek.-cam

Wah-wo-nah (Wa-wo-na) — 1904 -- L T

~~Wah'-kut ah-wi'-ah...Lake Tenaya.-cam~~

Wah-ta (Cronelly 1869) --- Cap of Liberty.

Wah-wah-le-na (Cronelly 1869)...The Three Graces. Wah-wah-lena Gordon Cumming 1884 (accredited to the 3-Brothers)

Wei-you Gale Clark 1904 Waijau (Whitney)...Mount Watkins.
Wai-you Gordon Cumming 1884.

Wai-ack (? 1880) — See Ah-wi-ah.

Waiya (Whitney)...Mirror Lake. See Ah-wi'-ah.
~~Wah-ha-wi'-kah, see Wah-ha-wi'-kah~~
Wis'-kah-lah..Kenneyville (place & former rancheria).

Wŭ-e'-tah (to look over)...Glacier Point. - Cam.

Yan'-o-pah (cañ-o-pah)..mid. Creek branch up to Vernal Fall (Bunnell 1880)

Yi'-an...Place at Cascade Falls on N side Merced Canyon several miles below Yosemite. - Cam.

Yo-wi-ye Hutchings ~~1860~~ march 1860; Yo-wy-we, Yo-wy-ye, Bunnell 1880; Yo-wei-yee 1904
Yowiye (Whitney), Yo-wai'-yi (Powers 1877)...Nevada Fall.
Yom wi-ye
Yowiye - 1871 - slanting "twisted water"

Yo-wy-we-ack (Bunnell 1880)..Merced above Vernal Fall.

Yo-Ham-i-te (& Yo-Hamite Hutchings May 1869; Yo-hem-i-te Bunnell May 1859; ~~Yo-sem-i-te Bunnell May 1859;~~ Yo-Semite ~~Hutchings May 1859.~~) -

Yo-sem-i-te Bunnell May 1859; Yo-Semite Hutchings May 1859. Yo-So-Mi-Te

Yo'-watch-ke

Yo-wi-ye, Gordon Cumming 1884

(or Wah-ho'-gah)

Three Brothers — Wah-hah'-kah (slurred Hawi'-hawk).
Three Brothers Rock (next West of 3 Brothers. Kom-pom-pa-sah

Three Graces — See Cathedral Rocks
Three Sisters — See Cathedral Rocks

Vernal Fall Pi-wi'ak

Washington Column Che-puw-cha

The Watching Eye Shunta Hunta

Yosemite Falls & Creek → ah-wah-ning chu-luk-ka-ha

" ~~Yosemite Falls on N side Valley nearly opposite Sentinel Hotel~~

Yosemite Valley

Yosemite Valley. Place at lower (west) end, on north side Merced + just below Pohono bridge. Mail carrier's cabin stood there. — Til-til'-ken-ny.

Place names not identified

abt 400 yds E of Indian Lesson remains No-to-mid'-u-lah.
So bank Merced W of Sentinel Rock
"So Lesson bank of Merced" (= Ahwilometer)

? Lower Ford of Three Graces Ja-puw-ie-me-te

"Mountain over which Yosemite trail runs" Pateea

Great rock mass W side rock over which Yosemite Falls trail starts up ah-law-yah-hu
nts w of El Capitan - Kaiakauwa

Place ~~at~~ W end of ~~Yosemite Valley~~ on N side Merced River just ~~below~~ Pohono ~~bridge~~

? ? Bank of river not occupied by a village → Tol-leh

"Succession of rocks" between foot of Mariposa trail and Bridal Veil Fall — Jopinemate

Junction Teniya Creek with Merced River — I-yu'-lah

Kinneyville (small settlement at old barn)

Liberty Cap — Mah'tah, a term meaning ~~cliff~~ high rock wall or cliff; of general application but sometimes applied specifically to Liberty Cap.

Little Yosemite Valley — Ka-win-na-lah

Lost Arrow — Che-nun-nah

Meadows:
Low meadow between mouths of Tenaya and Merced Canyons. — Ie-lah
Large meadow below Three Brothers — Wah-hoh-lah
Large meadow on north side Merced opposite Sentinel Hotel.
Meadow below El Capitan
Meadow at mouth of Pohono ~~Falls~~ Creek — Pohono — I-e-lah

Merced River in Yos. Val.
" " above Vernal Fall. — Yo-wy-we-ah

Mirror Lake — Kah-ni-ah

Moss Spring — Hem-ma-ken-ne

Mt. Watkins

Nevada Fall — Yo-ni-ye

North Dome

North Branch Merced — See Teniya Creek.

Old Inspiration Point — Pigeon Creek (= Virgins Tears Creek)

Pohono Falls (often called Bridal Veil Falls). The word pohono

" meadow

Ribbon Fall (also called Virgin's tears Fall) — Sung-ut-te-kwe-ah

Royal Arch Fall — Scho-ko-ya

Royal Arches — cho-ko-ne

Sentinel Dome — Hah-kaht-we

Snow creek -- Pahl-pahl'le-yah
South Dome - See Half Dome.

Sentinel Rock — Loi-ah

Talus of rock at foot of cliffs — Ham-mo-mah

Tenaya Creek — Pi-we-ah — Wah-kal ah-wi-ah

Tenaya Lake and Canyon

YOSEMITE GEOGRAPHIC NAMES

(Poot'-put-too'-nah.

Black Spring (on N side of valley near west end) - Poot'-poo-toon

Sprinkling. -

Bridal Veil Fall and Creek - See Po-ho-no.

(Ku-hu-ko)

Koo-hoo'-koh (or

Cathedral Rocks (formerly called Three Graces and Three Sisters).

Cathedral Spires. - Poo-se'-nah chuk'-kah (from

(Liberty Cap.

Cliffs or walls of the valley (anywhere). - Mah'-tah. Sometimes applied specifically to

Clouds Rest

Devils Thumb or Lost Arrow

El Capitan

El Capitan Meadows

"The Eye". Mark highest on Half Dome and on El Capitan. Hun'-tah

~~[illegible]~~

Emerald Pool (between Nevada & Vernal Falls)

Fissures.

Frog Brook

Glacier Point

Glacier Rock

Marks on face

Half Dome (often called Sentinel Dome)

High Sierra (crest + peaks)

Illilouette Falls and Creek - Too-too'-loo-we-ak

Indian Canyon

Indian Cave (near foot of Royal Arches)

Inspiration Point (the old original one). opere-eta-noo-ah

Iron Spring (below mouth of Tenaya Cañon) mo-keh'

YOSEMITE GEOGRAPHIC NAMES

A. D. Carlisle ~~(B. A. Trinity College, Cambridge)~~ published a book in 1872 about his tour around the world in 1870, in which he includes a chapter on the Yosemite with map. Indian geographic names occur in text and map as follows:

Cholock, Yosemite Fall, map.

Po-ho-no (Spirit of the Night Wind), Bridal Veil, p. 259; Spelled Poho-no on map.

Pom-pom-pasus (Leap-frog Mountains), Three Brothers, p. 259 & map.

Pooseenah Chuckka (Large Acorn Cache) Cathedral Rocks, p. 259.

Py-wy-ack (crystal water), Vernal Fall, pp. 255, 259; spelled Py-wy-ach on map.

Tis-sa-ack, South Dome, pp. 253, 258 & map.

To-coy-ae (cover of cradle), Royal Arches, p.259 & map.

Tutockanula, El Capitan, p. 258; spelled Tu-tock-a-nu-lah on map.

Yo-semité, pp. 251, 253, 254, 255, 257 & map. (Yo-semité Valley, Valley of the Great Grizzly Bear, p.251).
Yo-wi-ye, Nevada Fall, map.

A. D. Carlisle, Round the World in 1870, pp. 251-260 & map, London, 1872.

Yosemite Geographic Names.

(In Ahwahnee Mew'-wah language). Obtained from the Indians by Chas. Aug. & Oct. 1910

Koo-hoo'-kŏh.-The big Cathedral Rocks (Three Sisters Cliff).

Mah-tah'-mă-te.-The Fissures. Big crevices or deep cut narrow gulches high up in cove east of and facing Cathedral Rocks (or 3-Sisters).

Lol'-luk chuk'-kah-hŭ(Rat's Nest).-Cathedral Spires. Name in reference to the protruding towers, like long sticks projecting from a woodrat's nest.

Loi'-ah (Loi'-yo, Lo'-yah).-Sentinel Rock and area immediately below it.

Wah-haw'-kah (means more than one).-The great mass of the Three Brothers.
Wah-haw-kam'-mi-lĕ (pl.).-The 3 Brothers collectively.

Ah-wah'-ne.-Meadow between Indian canyon rancheria and Chris Jorgensen's studio at north end of bridge at Sentinel Hotel. J. B. Cooke's stable barn is right on Ahwahnee, ~~Some carry~~ Ahwahnee ~~farther west also. (means a deep place)~~. The name is also applied to entire valley.

Ah-wi'-ah.-Mirror Lake. (Ah-wi'-ah means deep).

Wah-kah'-loo.-Merced River.

Tes-sā'-ak (said slow).-Half Dome. (Named from projecting rock on top resembling banged hair (Tes'-sā) on forehead of woman.) Wife of To-ko'-ye.

To-to'-kon oo-lah'.-El Capitan. Named from To-to'-kon the Sandhill Crane.

Ho-po-to'-ne (Hōp'-to'-ne) Rancheria at south end of El Capitan bridge (south side Merced River.

To'-koi'-e.-North Dome (To-kaw'-ye, To-ko'-yah=short or small). Husband of Tes-sā'-ak.

Cho'-lahk.-Yosemite Fall and Creek (Cho'-lok, Cho'-luk).

Po'-ho'-no.-Bridal Veil Fall and Creek.

Poot'-poo-toon.-Black Spring (Poot'-put-too'-nah).

Cho'-ko-nĕ (or Chuk'-ko-nā).-Royal Arches (from top shade of baby basket, called Chuk-kim'-meh) ~~Royal Arches.~~

Saht'-nah'-lah.-Swampy place in meadow on north side Merced directly opposite and near Sentinel Hotel (another says Saht-an-ah'-lah).

Ah-wah'-ning chu'-luk-kă-hŭ.-Yosemite Falls.

To-to'-kon oo-lă I'-e-hŭ.-Meadow below Totokonoola or El Capitan.

Wah-kal ah-wi'-ah.-Tenaya Creek. (from Wah-kal creek and Ah-wi'-ah mirror lake).

Hol'-low.-~~An~~ Indian Cave, near foot of Royal Arches. Called also Lah'-koo'-hah, meaning "come out." (Hol'-low = cave).

I-yu'-lah (meaning junction).-Place on N side junction of Tenaya Creek with Merced River.

Che-num'-mah (from Che'-ne, Strawberries).-Low sunken meadow between mouths of Tenaya and Merced canyons. There used to be a camp on high ground on east side of this meadow.

Pi-wi'-ak.-Vernal Fall.

Ah-wi'-ah Pi-wi'-ak.-Emerald Pool between Nevada and Vernal Falls.

Wŭ-e'-tah (to look over).-Glacier Point.

Too-too'-loo-we-ak.-Illilouette Creek and falls. (Name means sparkling, from sparkling water of fall where sun strikes it.)

Mo-kĕh'.-Iron spring just below mouth of Tenaya Canyon.

Ho'-pah'-hoo-lah.-Indian Canyon.

O'-mo-ho or Um'-mo-ho. Lost Arrow. From Um'-hah--"miss him" ~~(meaning deer)~~. "Look down" point or rock just east of top of Yosemite Fall.

Sas'-oo-lah.-El Portal.

Choo'-pi-tah.-Rancheria (1 or 1-1/2 mile?) below El Portal on north side river.

Soo'-pin-oo'-lah.-Hite Cove.

Saht'-an-ah'-lah.-Swampy place in meadow on north side Merced River just north of Sentinel Hotel. (Named from a marsh ~~for water~~ plant).

Ah-law'-yah-hŭ.-A great rock mass immediately west of the slide rock over which the Yosemite Falls trail starts up. Looks as if a cave were there.

Til-til'-ken-ne.-Place at lower(west)end of Yosemite Valley on north side of Merced River, just below Pohono bridge, (place on which mail carrier's cabin now stands). There were no rancherias in Merced Canyon below Til-til'-ken-ne for 8 miles--the first being Sas'-oo-lah, on the small flat now occupied by the railroad terminus at El Portal.

Hem-mā'-ken-ne.-Moss Springs, an exceedingly cold spring near lower end of Yosemite Valley, on south side of Merced River a short distance above present Pohono bridge.

Po-ho'-no I'-e-hŭ.-Pohono Meadows, on south side Merced River at mouth of Pohono or Bridal Veil Creek.

Koo-hoo'-kŏh.-The big Cathedral Rocks (formerly called the Three Sisters or Three Graces).

Lol'-lok chuk'-kah (meaning the Rat's Nest).-Cathedral Spires. Also sometimes called Poo-se'-nah chuk-kah or the Mouse's nest.

Kah-win'-nă-bah'.-Little Yosemite Valley. There used to be a large summer camp here of same name.

Haw-kaw-koi...Place and village on S bank Merced River where Sentinel Hotel and cottages nor are.

Yi-an...Place at Cascades, on N side Merced River in canyon miles below Yosemite Valley (& reaching thence to junction of Coultrville road. Cam.

GEOGRAPHIC PLACE NAMES IN YOSEMITE VALLEY
(typewritten from Stephen Powers)
[pen-written Crane's additions]

Yo-hani-ite (Californian belongs to tribe)
Hano-kani koi reaching where Sentinel Hotel is
Tenaya lived here

✓ Wa-kal'-la (the river)..Merced River

✓ Kai-al'-a-wa, Kai-al-au'-wa..The mountains just west of El Capitan

✓ Put'-put-on..The little stream first crossed on entering Valley on North side.

✓ Lung-u-tu-ku'-ya...Ribbon Fall [Lung-ŭ'-te-ak from Lung-ŭ-te figures]

✓ Po'-ho-no(Po-ho'-no).Bridal Veil Fall (means in chunks, referring to masses of water falling)
— Po'-ho'-no I'-e-hu -- {meadow & willows flat below mouth Bridal Veil cr. Just above in Fissure was old ranchmen

✓ Tu-tok-a-nu'-la....El Capitan. (See "Measuring-worm Stone" Legend)
✓ To-to'-kan-oo'-lah i-e-hu .. meadow below El Capitan.

✓ Ko-su'-ko....Cathedral Rock
— mah-tah'-mă-te = The Fissures or crevices - clefts in lofty rocks E of & facing 3-Sisters

Pu-si'-na, Chuk'-ka (the squirrel and acorn-cache),a tall sharp needle with a smaller one at its base,just east of Cathedral Rock. Pu-si'-na is "squirrel",and Chuk'-ka is "acorn Cache"

✓ Kom-pom-pe'-sa...A low rock next west of Three Brothers.
✓ Lo-luk chuk'-kah-hŭ (= Rat's cache) -- Cathedral Spires.

✓ Loi'-a.....Sentinel Rock or Lo'-yah or Loi'-ah

✓ Sak'-da-du-eh.....Sentinel Dome [also called Hah-kah'-too-e from big lizards]
✓ Ah-wah'-ne (a dark place) -- Yosemite valley.

✓ {Cho'-lok(the fall),Yosemite Fall. Generic name for 'fall'
{Ah-wah'-ning chu'-luk-kă-hŭ Yosemite Fall

✓ Um'-mo-so...The bold towering cliff east of Yosemite Fall(generally contracted by th e Indians to Um'-moas or Um'-mo).

~~Hopo-to'-ne - Indian Canyon~~

✓ Ma'-ta(the Canon),Indian Canyon .Generic name denoting perpendicular walls.
✓ Saht-nah'-lah -- Swampy creek in meadow just north of Sentinel Hotel (from a water plant)

Ham'-mo-ko(usually contracted to Ham'-moak)..Broken debris at the foot of the walls. Hamu-mo'-mah = the tumbled down rocks

✓ To-koi'-e -- North Dome

U-zu'-mai ti La'-wa-tuh(grizzly bear skin). Glacier Rock. Given this name on account of fancied resemblance to a bear skin stretched out over the rocks.
{Poot'-poo-toon
{Put'-put-too'-nah -- Bleach Spring in lower part valley, N side

Tu-tu'-lah-we-ahk = Illilouette Canyon + Cr

Too-too-loo'-we-ak = Illilouette Cr + Canyon (sparkling)

· Tu-tu'-lu-wi-sak, Tu-tul'-wi-ak, the southern wall of South Canyon.

· Cho-ko-nip'-o-deh (baby basket), Royal Arches. Chuk-kim'-meh = high shade to baby basket.

· Cho-ko'-ni.. Another name for Royal Arches, which means literally "dog place" or "dog house". (Chi-kim'-me basket shade)

· Tol'-leh.. = Ground Bank of a river or soil or surface of valley not occupied by a village

· Pai-wai'-ak ....(White water?), Vernal Fall. Pi-wi'-ak

Kik'-Kuh...Water

~~A-wai'-a means "Lake" or body of water~~ . Ah-wi'-ah = Mirror Lake (any lake or deep water)

Pai', pi', denoting "white" in two languages -

Yo-wai'-yi...Nevada Falls

Tis-se'-yak....South Dome (woman's face in Dome) Te-sa'-ak ½ Dome hair hang.

To-ko'-ye....North Dome. (Tis-se-yak's husband) To-ko'-yah = N. Dome

✓ Hol'-low'... Indian name near north Tenaya Canyon.

Shun'-ta, Hun'-ta (the eye) The Watching Eye or ½ Dome + El Capitan

✓ Wah-hek'-kah I'-e-hŭ.. Large meadow below 3 Brothers.

✓ A-wai'-a (a lake), Mirror Lake

✓ Wah-kal [creek] ah-wi'-ah - Tenaya Creek.

Sa-wah' (a gap)...A name occurring frequently

Che-num'-mah (from che'-ne strawberry) - Low sunken meadow between mouths of Tenaya & Merced canyons. Used to be an old camp on high ground just east of meadow.

Wa-ha'-ka..Three Brothers (Wah-haw'-kah = more than one). Wah-haw-kam'-mi-le (pl.) = all 3

I-yu'-lah.. Area on N side of junction of Tenaya Creek + Merced River. name means junction.

Wah-kal.. Indian Canyon Creek - any creek -

Wŭ-ĕ'-tah (meaning "to look over") - Glacier Point

Yi'-an -- Place at cascades, below valley.

[Wah'-kut ah-wi'-ah .. Tenaya Lake

Haw-kaw'-koi - Rocky place where Rustic Hotel cottages are - former ranchería.

INDIAN NAMES OF POINTS IN YOSEMITE VALLEY, FROM WHITNEY'S YOSEMITE GUIDE-BOOK, 1870.

Pateéa.--Mt. over which Yosemite trail runs.

Topinémete.--Rocks between foot Mariposa trail and Bridal Veil Fall; "a succession of rocks".

✓Póhono.--Bridal Veil Fall; explained to signify a blast of wind, or night-wind

Kosúkong.--Rocks near Cathedral Rock; called "The Three Graces".

✓Pútputon.--"bubling of water"; meadow and little stream on Coulterville trail (at west end of valley).

✓Keialauwa.--Mts. west of El Capitan.

✓Lungyotuckoya.--Virgin's Tears Creek, meaning Pigeon Creek.

✓Totokónula.--El Capitan. Usually spelt Tutocanula. Name an immitation of cry of crane.

Wawhawke.--The Three Brothers; said to mean "falling rocks". Said also to mean "Leaping Frog Rock", from vague resemblance to three frogs.

✓Pompompasus (or Kompopaise). Three Brothers, or small rock west of 3 Brothers.

✓Posinaschucka.--Cathedral Rock; large 'cache' of acorns. Its shape resembles large stack or cache of acorns.

✓ Loyo.--Sentinel Rock (meaning an Indian camp or signal station)

✓ Ollenya.--Frog Brook. Small stream between 3-Brothers & Yosemite Fall.

✓ Schotallowi.--Indian Canon.

✓ Ummo.--"lost arrow". (Rocks between Yosemite Fall & Indian Canyon).

✓ Lehamete.--Means, place where arrow-wood grows (Rocks next East of Indian Canyon)

✓ Tokoya.--The North Dome; meaning, the basket.

✓ Schokoni.--Royal Arches; meaning, shade or cover to Indian cradle-basket.

✓ Waiya.--Mirror Lake. [= Ah-wi-ah. Cam]

· Tesaiyak.--Half Dome; generally spelt Tisayac.

· Waijau.--Mount Watkins; meaning, Pine Mountain.

· Patillima.--Glacier Point.

· Tululowehack.--Canon of South Fork of Merced; called Illilouette in California Geological Report, being spelling given by ~~Messrs~~. King and Gardner. ~~Mr~~. Hutchings spells it Tooluluwack.

· Peiwayak.--Vernal Fall, meaning white water. Spelt Piwyack by some.

? ✓ Scholuck.--Nevada Fall; used by some for Yosemite Fall. Also spelt Choolook. (may mean simply falls – any falls).

Yowiye.– Nevada Fall (squirming or twisted).